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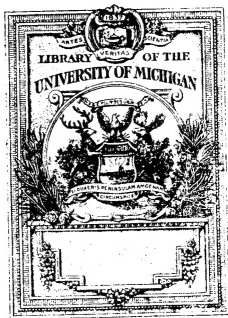
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Key of Heaven

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THE HEIRS OF
NATHAN B. HYDE



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1901

Good day / at
D. Miller

Catholic Church Liturgy and ritual.

KEY OF HEAVEN:

A MANUAL OF

Devotions and Instructions,

For the Use of Catholics.

Published with the Approbation of
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Archbishop of Baltimore.

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Approbation of the Ordinary.

IMPRIMATUR.

✠ JAMES, CARD. GIBBONS,
Archbishop of Baltimore.

Lay Baptism.

Provided an infant is in danger of dying before a priest can be procured, any other person, whether man, woman, or child, may baptize it in the following manner: While pouring common water on the head or face of the child, pronounce the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

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Feasts and Fasts.

HOLY DAYS *on which there is a strict Obligation to hear Mass, and refrain from servile Work.*

All Sundays in the year.—The Feast of the Circumcision of our Lord, 1st of January.—The Ascension of our Lord.—Assumption of B. V. M., 15th of August.—Feast of All Saints, 1st of November.—The Immaculate Conception of B. V. M., 8th of December.—Nativity of our Lord Jesus Christ, 25th of December.

FASTING DAYS.

Fridays in Advent.—Every day in Lent, Sundays excepted.—The Ember days, which occur four times in the year, viz.: the Wednesdays, Fridays, and Saturdays—1. Immediately after the first Sunday in Lent; 2. In Whitsun week; 3. Immediately after the 14th of Sep-

tember ; 4. Immediately after the third Sunday of Advent.—The Vigils of Whitsunday, of the Assumption, of All Saints, and of Christmas.

N. B. When a fasting day falls upon a Sunday, it is kept on the Saturday preceding that Sunday. To fast, consists in abstaining from flesh meat, and eating but one full meal in the day and that not before twelve o'clock. A collation, or about the one-fourth of a meal, is allowed in the evening. All who have completed their twenty-first year are obliged to observe the fasts of the Church, unless exempted for some legitimate cause.

DAYS OF ABSTINENCE.

All Fridays, throughout the year, are days of abstinence. When Christmas falls on a Friday, abstinence is not of precept.

N. B. A day of abstinence is that on which we are not allowed to eat flesh meat. All who have attained the age of reason, are obliged to observe the abstinence commanded by the Church.

In virtue of an Indult to the United States, dated March 15th, 1895, our Bishops are authorized, for ten years, to permit, on abstinence or fasting days, the use of flesh meat to workmen—and their families—whose circumstances would make it difficult for them to observe the law of the Church.—Workmen who might be otherwise bound to fast, are allowed, on fasting days, to take meat only once a day.—The above dispensation does not extend to the following days: any Friday in the year, Ash-Wednesday, all the days of Holy Week, and the eve of Christmas.

Movable Feasts.

Year of our Lord.	Ash Wed- nesday.	Easter Sunday.	Ascension Day.	First Sunday of Advent.
1901	Feb. 20	Apr. 7	May 16	Dec. 1
1902	Feb. 12	Mar. 30	May 8	Nov. 30
1903	Feb. 25	Apr. 12	May 21	Nov. 29
1904	Feb. 17	Apr. 3	May 12	Nov. 27
1905	Mar. 8	Apr. 23	June 1	Dec. 3
1906	Feb. 28	Apr. 15	May 24	Dec. 2
1907	Feb. 13	Mar. 31	May 9	Dec. 1
1908	Mar. 4	Apr. 19	May 28	Nov. 29
1909	Feb. 24	Apr. 11	May 20	Nov. 28
1910	Feb. 9	Mar. 27	May 5	Nov. 27
1911	Mar. 1	Apr. 16	May 25	Dec. 3
1912	Feb. 21	Apr. 7	May 16	Dec. 1
1913	Feb. 5	Mar. 23	May 1	Nov. 30
1914	Feb. 25	Apr. 12	May 21	Nov. 29
1915	Feb. 17	Apr. 4	May 13	Nov. 28
1916	Mar. 8	Apr. 23	June 1	Dec. 3
1917	Feb. 21	Apr. 8	May 17	Dec. 2
1918	Feb. 13	Mar. 31	May 9	Dec. 1
1919	Mar. 5	Apr. 20	May 29	Nov. 30
1920	Feb. 18	Apr. 4	May 13	Nov. 29
1921	Feb. 9	Mar. 27	May 5	Nov. 27
1922	Mar. 1	Apr. 16	May 25	Dec. 3
1923	Feb. 14	Apr. 1	May 10	Dec. 2
1924	Mar. 5	Apr. 20	May 29	Nov. 30
1925	Feb. 25	Apr. 12	May 21	Nov. 29

Morning Prayers.

Awaking in the morning, say :

O MY God, my only good,
the author of my being,
and my last end ; I give Thee
my heart. Praise, honor, and
glory be to Thee forever and
ever. *Amen.*

Arising, say :

IN the name of the Father,
✠ and of the Son, and of
the Holy Ghost. *Amen.*

I will raise myself up from
this bed of sleep to adore my
God, and to labor for the
salvation of my soul. O,

may I rise, on the last day,
to life everlasting !

While clothng yourself, say :

O MY God, clothe my soul
with the nuptial robe of
charity, and grant that I may
wear it pure and undefiled
before Thy judgment-seat.

When clothed, kneel down and say :

IN the name of the Father,
✠ &c. *Amen.* Blessed
be the holy and undivided
Trinity, now and forever-
more. *Amen.* Come, O Holy
Ghost, replenish my heart,
and enkindle in it the fire of
Thy divine love. *Amen.*

THE LORD'S PRAYER.

OUR Father, who art in heaven, hallowed be Thy name, Thy kingdom come ; Thy will be done on earth, as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive those who trespass against us ; and lead us not into temptation ; but deliver us from evil. *Amen.*

THE ANGELICAL SALUTATION.

HAIL, Mary, full of grace !
the Lord is with thee ;

blessed art thou amongst women ; and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. *Amen.*

THE APOSTLES' CREED.

I BELIEVE in God, the Father Almighty, Creator of heaven and earth ; and in Jesus Christ, His only Son, our Lord : who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified ; died, and was buried. He descended into

hell ; the third day He arose again from the dead ; He ascended into heaven, sitteth at the right hand of God the Father Almighty ; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. *Amen.*

THE CONFITEOR.

I CONFESS to Almighty God, to blessed Mary ever Virgin, to blessed Michael

the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, (and to you, Father,) that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, (and you, Father,) to pray to the Lord our God for me.

May Almighty God have mercy upon us, and forgive

us our sins, and bring us unto life everlasting. *Amen.*

May the Almighty and merciful Lord grant us pardon, ✠ absolution, and remission of our sins. *Amen.*

AN ACT OF FAITH.

O MY God ! I firmly believe that Thou art one God in three Divine Persons, Father, Son, and Holy Ghost ; I believe that Thy Divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy

Catholic Church teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

AN ACT OF HOPE.

O MY God ! relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

AN ACT OF LOVE.

O MY God ! I love Thee above all things, with

my whole heart and soul, because Thou art all-good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

AN ACT OF CONTRITION.

O MY God ! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, who art all-good and deserv-

ing of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

O HOLY Virgin, Mother of God, my Mother and Patroness, I place myself under thy protection, I throw myself with confidence into the arms of thy compassion. Be to me, O Mother of mercy, my refuge in distress, my consolation under suffering, my advocate with thy adorable Son, now and at the hour of my death.
Amen.

Litany of the Holy Name of Jesus.

LORD, have mercy on us.
Christ, have mercy on us.

Lord, have mercy on us.

Jesus, hear us.

Jesus, graciously hear us.

God the Father of Heaven,
have mercy on us.

God the Son, Redeemer
of the world,

God the Holy Ghost,

Holy Trinity, One God,

Jesus, Son of the living
God,

Jesus, splendor of the
Father,

Have mercy on us.

18 MORNING PRAYERS.

Jesus, brightness of Eternal Light,
Jesus, King of glory,
Jesus, Sun of justice,
Jesus, Son of the Virgin Mary,
Jesus, most amiable,
Jesus, most admirable,
Jesus, mighty God,
Jesus, Father of the world to come,
Jesus, Angel of the great counsel,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,

Have mercy on us.

Jesus, lover of us,
Jesus, God of peace,
Jesus, Author of life,
Jesus, Model of virtues,
Jesus, zealous for souls,
Jesus, our God,
Jesus, our Refuge,
Jesus, Father of the poor,
Jesus, Treasure of the
faithful,
Jesus, good Shepherd,
Jesus, true Light,
Jesus, eternal Wisdom,
Jesus, infinite Goodness,
Jesus, our Way and our
Life,
Jesus, joy of Angels,
Jesus, King of Patri-
archs,

Have mercy on us.

20 MORNING PRAYERS.

Jesus, Master of Apostles,	} Have mercy on us.
Jesus, Teacher of Evangelists,	
Jesus, strength of Martyrs,	
Jesus, light of Confessors,	
Jesus, purity of Virgins,	
Jesus, crown of all Saints,	
Be merciful, <i>spare us, O Jesus.</i>	
Be merciful, <i>graciously hear us, O Jesus.</i>	
From all evil, <i>Jesus, deliver us.</i>	
From all sin,	} Jesus, deliver us.
From Thy wrath,	
From the snares of the devil,	
From the spirit of fornication,	

From everlasting death,
From neglect of Thy in-
spirations,
Through the mystery of
Thy holy Incarnation,
Through Thy Nativity,
Through Thy Infancy,
Through Thy most di-
vine Life,
Through Thy Labors,
Through Thy Agony and
Passion,
Through Thy Cross and
Abandonment,
Through Thy sufferings,
Through Thy Death and
Burial,
Through Thy Resurrec-
tion,

Jesus, deliver us.

Through Thy Ascension,
 Through Thy Joys,
 Through Thy Glory, } *Jesus, etc.*
 Lamb of God, who takest
 away the sins of the world,
spare us, O Jesus.

Lamb of God, who takest
 away the sins of the world,
graciously hear us, O Jesus.

Lamb of God, who takest
 away the sins of the world,
have mercy on us, O Jesus.

Jesus, hear us.

Jesus, graciously hear us.

Let us pray.

O LORD Jesus Christ, who
 hast said : Ask, and you

shall receive ; seek, and you shall find ; knock, and it shall be opened unto you : grant, we beseech Thee, unto us who ask, the gift of Thy most divine Love, that we may ever love Thee with our whole hearts, and in all our words and actions, and never cease from showing forth Thy praise.

Make us, O Lord, to have a perpetual fear and love of Thy Holy Name ; for Thou never failest to govern those whom Thou dost solidly establish in Thy love. Who livest and reignest, etc.
Amen.

DIVINE PRAISES.

BLESSED be God.
 Blessed be His holy
 name.

Blessed be Jesus Christ, true
 God and true Man.

Blessed be the name of Jesus.
 Blessed be the Most Sacred
 Heart of Jesus.

Blessed be Jesus in the most
 Holy Sacrament of the
 Altar.

Blessed be the great Mother
 of God, Mary most holy.
 Blessed be her holy and Im-
 maculate Conception.

Blessed be the name of Mary,
 Virgin and Mother.

Blessed be God in His Angels, and in His Saints.

N. B.—One year's indulgence each time they are said.

SALVE REGINA.

HAIL, holy Queen, Mother of mercy ; our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve ; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us ; and after this our exile, show unto us the blessed fruit of

26 MORNING PRAYERS.

thy womb, Jesus; O clement,
O pious, O sweet Virgin
Mary.

V. Pray for us, O holy
Mother of God.

R. That we may be made
worthy of the promises of
Christ.

THE ANGELUS.

To be said morning, noon, and
night, in memory of the adora-
ble mystery of the Incarnation
of our Blessed Saviour.

THE Angel of the Lord
declared unto Mary.

R. And she conceived by
the Holy Ghost.

Hail, Mary, etc.

V. Behold the handmaid
of the Lord.

R. Be it done unto me
according to Thy word.

Hail, Mary, etc.

V. AND THE WORD WAS
MADE FLESH.

R. And dwelt among us.
Hail, Mary, etc.

Let us pray.

POUR forth, we beseech
Thee, O Lord, Thy
grace into our hearts; that
as we have known the In-
carnation of Christ Thy Son
by the message of an Angel,
so, by His Passion and Cross,
we may be brought to the

glory of His resurrection ;
through the same Christ our
Lord. *Amen.*

THE REGINA CÆLI.

In place of the Angelus Domini,
from Easter till Trinity, the
following anthem is recited,
standing.

O QUEEN of heaven, re-
joice ! Alleluia.

For He whom thou didst
merit to bear, Alleluia,
Hath arisen, as He said,
Alleluia.

Pray for us to God. Alleluia.

V. Rejoice and be glad, O
Virgin Mary. Alleluia.

R. For the Lord hath
risen indeed. Alleluia.

Let us pray.

O GOD, who, through the
Resurrection of Thy Son
our Lord Jesus Christ, didst
vouchsafe to fill the world
with joy ; grant, we beseech
Thee, that, through His Vir-
gin Mother, Mary, we may
lay hold on the joys of ever-
lasting life. Through the
same Christ our Lord. *Amen.*

GRACE BEFORE MEALS.

BLESS us, O Lord, and
these Thy gifts, which

we are about to receive from
Thy bounty. Through Christ
our Lord.

R. Amen.

GRACE AFTER MEALS.

WE give Thee thanks, O
Almighty God, for all
Thy mercies. Who livest and
reignest world without end.

R. Amen.

Vouchsafe, O Lord, to re-
ward with eternal life all
those who do us good for
Thy name's sake.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

DAILY OFFERING.

O MY heavenly Mistress ! O my Mother ! I offer myself entirely to thee, and as a proof of my devotion, I consecrate to thee this day and forever, my eyes, my ears, my mouth, my heart, my hands, my feet, and my whole self. Since therefore I am wholly thine, O good Mother, preserve me, defend me as thy property and thy possession.
Amen.

Evening Prayers.

Before going to bed.

IN the name of the Father,
etc. *Amen.*

Our Father, etc.

Hail Mary, etc.

I believe in God, etc.

Blessed be the holy and
undivided Trinity, now and
forever. *Amen.*

O ETERNAL, Infinite, and
Almighty God ! whose
glory the heaven of heavens
cannot contain, look down
on Thy unworthy servant,
prostrate at the feet of Thy

mercy, and humbly confessing to Thee, in the sight of all Thy holy Angels and blessed Saints, the sinfulness and vanity of my life, but especially the transgressions of this day, by which I have so grievously wounded my own soul.

I confess to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have grievously sinned in thought, word, and deed, through my fault, through my fault,

through my exceeding great fault:

[Here examine diligently what sins you may have fallen into this day by thought, word, deed, or omission, and humbly confessing them, proceed thus :—]

Of these, and all my other sins, I most sincerely repent, and am heartily sorry for every thought, word, and deed, by which I have displeased the eyes of Thy glory, and provoked Thy wrath and indignation against me; especially for my disobedience to so holy a law, and extreme ingratitude to so gracious and bountiful a God. I

acknowledge, O Lord, that I have not merited the least of Thy mercies, but rather deserve the greatest of Thy judgments ; but as Thou hast revealed Thyself to be a God of pity and compassion, forgiving the iniquities of such as truly repent, I therefore, with a penitent and contrite heart, freely confess the guiltiness of my own conscience, and beseech the blessed Mary, ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, and, forgiving me my sins, bring me to everlasting life, through Christ our Lord. *Amen.*

May the Almighty and merciful Lord grant me pardon, absolution, and remission of all my sins. *Amen.*

PRAYER FOR THE DEAD.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed full remission of all their offences, that, through the help of pious supplications, they may ob-

tain the pardon of which they have been always desirous ; who livest and reignest, world without end. *Amen.*

V. Give them, O Lord, eternal rest.

R. And let perpetual light shine upon them.

V. May they rest in peace.

R. *Amen.*

ANTIPHON.

SAVE us, O Lord, waking ;
and keep us, sleeping ;
that we may watch with
Christ, and rest in peace.
Amen.

Preserve us as the apple
of Thine eye, and protect us

under the shadow of Thy wings. Vouchsafe, O Lord, to keep us this night without sin.

Have mercy on us, O Lord, have mercy on us.

May Thy mercy be upon us, O Lord, as we have put our trust in Thee.

O Lord, hear my prayer, and let my supplications come unto Thee.

Let us pray.

VISIT, we beseech Thee, O Lord, this habitation, and repel from it all snares of the enemy. Let Thy holy angels dwell therein, to pre-

serve us in peace ; and may Thy blessing be upon us forever, through Christ our Lord. *Amen.*

BLESS, O Lord ! the repose I am going to take, in order to renew my strength, that I may be better able to serve thee. O all ye saints and angels ! but chiefly thou, O Mother of God ! intercede for me this night, and during the rest of my life, but particularly at the hour of my death.

May the divine assistance remain always with us. *Amen.*

The Litany of the Blessed Virgin.

WE fly to thy patronage,
O holy Mother of God.
Despise not our petitions in
our necessities: but deliver
us from all dangers, O ever
glorious and blessed Virgin.

LORD, have mercy on us.
Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven,
have mercy on us.

God the Son, Redeemer of the
world, *have mercy on us.*

God the Holy Ghost, *have
mercy on us.*

Holy Trinity, one God, *have
mercy on us.*

Holy Mary, *pray for us.*

Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Saviour,
Virgin most prudent,

Pray for us.

Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Singular vessel of devo-
tion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,

Pray for us.

Health of the sick,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
Queen conceived without
original sin,
Queen of the most holy
Rosary,

Lamb of God, who takest
away the sins of the world,
spare us, O Lord.

Lamb of God, who takest
away the sins of the world,
graciously hear us, O Lord.

Lamb of God, who takest
away the sins of the world,
have mercy on us.

V. Pray for us, O holy
Mother of God.

R. That we may be made
worthy of the promises of
Christ.

Let us pray.

POUR forth, we beseech
Thee, O Lord, Thy grace
into our hearts; that as we
have known the Incarnation
of Christ Thy Son by the
message of an Angel, so, by

His Passion and Cross, we may be brought to the glory of His resurrection ; through the same Christ our Lord. *Amen.*

V. May the divine assistance remain always with us.

R. Amen.

A Prayer to your Guardian Angel.

O ANGEL of God, to whose holy care I am committed by the supreme clemency, enlighten, defend, and protect me this night from all sin and danger. *Amen.*

The Blessing.

O GOD, the Father, bless me ; Jesus Christ defend

and keep me; the virtue of the Holy Ghost enlighten and sanctify me, this night and forever. *Amen.*

Into Thy hands, O Lord, I commend my spirit. Lord Jesus, receive my soul.

JESUS, Mary, and Joseph,
I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

(An indulgence of three hundred days, every time recited.)

Ordinary of the Mass.

THE ASPERGES.

While the Priest sprinkles holy water before solemn Mass, the following Anthem is sung :

THOU shalt sprinkle me,
O Lord, with hyssop,
and I shall be cleansed :
Thou shalt wash me, and I
shall be made whiter than
snow.

Ps. Have mercy on me,
O God, according to Thy
great mercy.

V. Glory be to the Father,
etc.

Anth. Thou shalt sprinkle
me, etc.

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The Priest having returned to the foot of the Altar, says:

V. Show us, O Lord, Thy mercy ;

R. And grant us Thy salvation.

V. O Lord, hear my prayer ;

R. And let my cry come unto Thee.

V. May the Lord be with you ;

R. And with thy spirit.

HEAR us, O Holy Lord, Almighty Father, eternal God, and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit, and defend all

those that are assembled in this place : through Christ our Lord. *Amen.*

From Easter to Whitsunday inclusively, instead of the foregoing Anthem, the following is sung ; and to the V. Ostende nobis, and its R. Et salutare, are added Alleluias :

Anthem.

I SAW water flowing from the right side of the temple, Alleluia : and all unto whom that water came were saved, and they shall say, Alleluia.

Ps. Praise the Lord, because He is good ; because His mercy endureth forever.

Glory, etc.

PART I.

THE PREPARATION OF THE OFFERERS, BY ACTS OF HUMILITY, PRAISE, FAITH, ETC.

The Priest, beginning at the foot of the Altar, says :

IN nomine Patris ✠ et Filii,
et Spiritus Sancti. *Amen.*

V. Introibo ad altare Dei.

R. Ad Deum, qui lætificat
juventutem meam.

*The following Psalm (42) is omitted
in Passion time, and in Masses for
the Dead.*

JUDICA me, Deus, et dis-
cerne causam meam de

PART I.

THE PREPARATION OF THE OFFERERS, BY ACTS OF HUMILITY, PRAISE, FAITH, ETC.

The Priest, beginning at the foot of the Altar, says :

IN the name of the Father,
 ✠ and of the Son, and of
 the Holy Ghost. *Amen.*

V. I will go unto the altar
 of God.

R. To God, who giveth
 joy to my youth.

*The following Psalm (42) is omitted
 in Passion time, and in Masses for
 the Dead.*

JUDGE me, O God, and dis-
 tinguish my cause from

gente non sancta : ab homine iniquo et doloso erue me.

M. Quia tu es, Deus, fortitudo mea, quare me repulisti? et quare tristis incedo dum affligit me inimicus?

S. Emitte lucem tuam et veritatem tuam : ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

M. Et introibo ad altare Dei : ad Deum, qui lætificat juventutem meam.

S. Confitebor tibi in ci-thara, Deus, Deus meus : quare tristis es, anima mea?

the nation that is not holy :
deliver me from the unjust
and deceitful man.

R. For Thou, O God, art
my strength : why hast Thou
cast me off? and why do I
go sorrowful while the enemy
afflicteth me?

P. Send forth Thy light
and Thy truth : they have
led me and brought me unto
Thy holy mount, and into
Thy tabernacles.

R. And I will go unto the
Altar of God : to God, who
giveth joy to my youth.

P. I will praise Thee upon
the harp, O God, my God :
why art thou sad, O my soul?

et quare conturbas me?

M. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

S. Gloria Patri, et Filio, et Spiritui Sancto.

M. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

V. Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

V. Adjutorium nostrum in nomine Domini.

and why dost thou disquiet me?

R. Hope thou in God, for I will yet praise Him : who is the salvation of my countenance, and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

V. I will go unto the Altar of God.

R. Unto God, who giveth joy to my youth.

V. Our help is in the name of the Lord.

R. Qui fecit cœlum et
terram.

*Then, joining his hands and humbly
bowing down, he says the Con-
fiteor :*

CONFITEOR Deo omnipo-
tenti, beatæ Mariæ sem-
per Virgini, beato Michaeli
Archangelo, beato Joanni
Baptistæ, sanctis Apostolis
Petro et Paulo, omnibus
Sanctis, (et tibi, Pater,) quia
peccavi nimis cogitatione,
verbo, et opere, mea culpa,
mea culpa, mea maxima
culpa. Ideo precor beatam
Mariam semper Virginem,
beatum Michaellem Arch-
angelum, beatum Joannem

R. Who hath made heaven and earth.

Then, joining his hands and humbly bowing down, he says the Confiteor :

I CONFESS to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, (and to you, Father,) that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin,

Baptistam, sanctos Apostolos
Petrum et Paulum, omnes
Sanctos, (et te, Pater,) orare
pro me ad Dominum Deum
nostrum.

M. Misereatur tui omni-
potens Deus, et dimissis pec-
catis tuis, perducatur te ad
vitam æternam.

S. Amen.

The server then recites the Confiteor.

*Then the Priest, with his hands joined,
gives the Absolution, saying:*

MISEREATUR vestri om-
nipotens Deus, et di-

blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, (and you, Father,) to pray to the Lord our God for me.

R. May Almighty God have mercy upon thee, and forgive thee thy sins, and bring thee unto life everlasting.

P. Amen.

The server then recites the Confiteor.

Then the Priest, with his hands joined, gives the Absolution, saying:

MAY Almighty God have mercy upon you, and

missis peccatis vestris, perducat vos ad vitam æternam.

M. Amen.

Signing himself with the sign of the Cross, he says :

INDULGENTIAM, ✠ absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

M. Amen.

Then, bowing down, he proceeds :

V. Deus, tu conversus vivificabis nos.

forgive you your sins, and
bring you unto life ever-
lasting.

R. Amen.

*Signing himself with the sign of the
Cross, he says :*

MAY the Almighty and
merciful Lord grant us
pardon, ✠ absolution, and
remission of our sins.

R. Amen.

Then, bowing down, he proceeds :

V. Thou shalt turn again,
O God, and quicken us.

R. Et plebs tua lætabitur
in te.

V. Ostende nobis, Domine,
misericordiam tuam.

R. Et salutare tuum da
nobis.

V. Domine, exaudi oratio-
nem meam.

R. Et clamor meus ad te
veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

*The Priest then, extending and after-
wards joining his hands, says:*

Oremus.

R. And Thy people shall rejoice in Thee.

V. Show us Thy mercy, O Lord.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

The Priest then, extending and afterwards joining his hands, says:

Let us pray.

Then, going up to the Altar, he says :

AUFER a nobis, quæsumus, Domine, iniquitates nostras : ut ad sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum.

Amen.

Bowing down over the Altar, he kisses it and says :

ORAMUS te, Domine, per merita Sanctorum tuorum quorum reliquiæ hic sunt, et omnium Sanctorum, ut indulgere digneris omnia peccata mea. *Amen.*

Then, going up to the Altar, he says :

TAKE away from us our iniquities, we beseech Thee, O Lord : that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord.

Amen.

Bowing down over the Altar, he kisses it and says :

WE beseech Thee, O Lord, by the merits of Thy Saints whose relics are here, and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. *Amen.*

[*At Solemn Mass the Altar is here incensed.*]

Then the Priest, signing himself with the sign of the Cross, reads the Introit.

IT is in Thy name, O adorable Trinity ! it is to honor Thee, and to do Thee homage, that I assist at this most holy and august sacrifice. Permit me, then, O Lord, to unite my intention with that of Thy minister, now at the altar, in offering up this precious Victim ; and give me the same sentiments I ought to have had on Mount

Calvary, had I been an eye-witness of that bloody sacrifice.

The Kyrie eleison is then said :

LORD, have mercy,

R. Lord, have mercy,

P. Lord, have mercy,

R. Christ, have mercy,

P. Christ, have mercy,

R. Christ, have mercy,

P. Lord, have mercy,

R. Lord, have mercy,

P. Lord, have mercy.

Then is said or sung the angelical hymn, Gloria in Excelsis, except in Lent and Advent, and in Masses for the Dead.

GLORIA in excelsis Deo ;
et in terra pax hominibus bonæ voluntatis. Laudamus te ; benedicimus te ; adoramus te ; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus pater omnipotens. Domine Fili unigenite, Jesu Christe : Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis : qui tollis peccata

Then is said or sung the angelical hymn, Gloria in Excelsis, except in Lent and Advent, and in Masses for the Dead.

GLORY be to God on high,
and on earth peace to
men of good will. We praise
Thee; we bless Thee; we
worship Thee; we glorify
Thee. We give Thee thanks
for Thy great glory, O Lord
God, heavenly King, God the
Father Almighty. O Lord,
the Only-begotten Son, Jesus
Christ; O Lord God, Lamb
of God, Son of the Father,
who takest away the sins of
the world, have mercy on us :

mundi, suscipe deprecationem nostram : qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus : tu solus Dominus : tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris.

Amen.

The Priest kisses the Altar, and, turning to the people, says :

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Thou who takest away the sins of the world, receive our prayer ; Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy : Thou only art the Lord : Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father.

Amen.

The Priest kisses the Altar, and, turning to the people, says :

V. The Lord be with you.

R. And with thy spirit.

When he reads the Collects, say :

ALMIGHTY and Eternal God, we humbly beseech Thee to look down from Thy heavenly sanctuary upon this congregation, and graciously hear these prayers which Thy Church addresses to Thee for us by the ministry of this Thy Priest. Grant us, in Thy infinite mercy, pardon of our sins, health of mind and body, peace in our days, unity and increase of Catholic faith, fervent charity, sincere devotion, patience in suffering and every thing else conducive to Thy glory and our

own salvation : through Jesus Christ our Lord. *Amen.*

Whilst he reads the Epistle, say :

O ETERNAL God, who never ceapest to excite us to the worship and love of Thy holy name, or to arm us against the attacks of the world, the flesh, and the devil, by the public ministry of Thy Church, by the doctrine of Thy Prophets and Apostles, and by many other holy admonitions ; grant we may faithfully attend to these lessons of salvation, that thus our knowledge of Thy law may never rise in judgment

against us, but guide us
securely to Thee: through
Jesus Christ our Lord. *Amen.*

After the Epistle, is said :

<i>R.</i> Deo gra-	<i>R.</i> Thanks
tias.	be to God.

*Whilst the Priest reads the Gradual,
say :*

HOW wonderful, O Lord,
is Thy name through-
out the whole earth ! I will
bless our Lord at all times ;
His praise shall be always in
my mouth. Be Thou my
God and my Protector. In
Thee alone will I put my
trust ; O let me never be
confounded.

Before the Gospel the Priest bows down before the Altar, and says:

CLEANSE my heart and my lips, O Almighty God, who didst cleanse the lips of the Prophet Isaias with a burning coal; and vouchsafe, through Thy gracious mercy, so to purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. *Amen.*

MAY the Lord be in my heart and on my lips, that I may worthily and in a becoming manner proclaim His holy Gospel. *Amen.*

V. The Lord be with you.

R. And with thy spirit.

V. The continuation of the holy Gospel according to N.

R. Glory be to Thee, O Lord.

While the Priest reads the Gospel, say:—

IT is not Thy Interpreters, O God, who are now to instruct me ; it is Thy only Son ; it is His word I am about to hear. I most gratefully embrace this heavenly doctrine. I stand up to declare in the face of heaven and earth, that I will walk faithfully in that way which He hath marked out for me. He tells me here, “that it will avail a man nothing to

gain the whole world, if he lose his own soul ; that the sensual, the covetous, the worldling, the libertine, the detractor, and such as are insensible to the miseries of the poor, shall have no share in His heavenly kingdom ; and that in order to become His disciple, I must take up my cross and follow Him." I receive, with my whole heart, all these sacred maxims. Grant me the grace to put them in practice ; for to what purpose should I declare myself Thy disciple, if I were not to live according to the maxims of Thy Gospel ?

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After the Gospel, is said :

R. Laus tibi, Christe.

The Priest says in a low voice :

PER Evangelica dicta deleantur nostra delicta.

THE NICENE CREED.

CREDO in unum Deum,
Patrem omnipotentem,
factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum
Jesum Christum, Filium Dei
unigenitum, et ex Patre
natum ante omnia sæcula.
Deum de Deo ; Lumen de Lu-

After the Gospel, is said :

R. Praise be to Thee, O Christ.

The Priest says in a low voice :

BY the words of the Gospel
may our sins be blotted
out.

THE NICENE CREED.

I BELIEVE in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and
invisible.

And in one Lord Jesus
Christ, the only begotten Son
of God, born of the Father
before all ages. God of God;
Light of Light; true God

mine ; Deum verum de Deo vero ; genitum non factum ; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto, ex Maria Virgine : * ET HOMO FACTUS EST. Crucifixus etiam pro nobis : sub Pontio Pilato passus, et sepultus est ; et resurrexit tertia die, secundum scripturas. Et ascendit in cœlum, sedet ad dexteram Patris : et iterum venturus

* At these words the people kneel down to adore God for the ineffable mystery of the Incarnation.

of true God ; begotten, not made ; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost, of the Virgin Mary : * AND WAS MADE MAN. Was crucified also for us, suffered under Pontius Pilate, and was buried ; and the third day He rose again, according to the scriptures. And ascended into heaven, sitteth at the right hand of the Father,

* At these words the people kneel down to adore God for the ineffable mystery of the Incarnation.

est cum gloria judicare vivos
et mortuos : cujus regni non
erit finis.

Et in Spiritum Sanctum,
Dominum et Vivificantem,
qui ex Patre Filioque proce-
dit ; qui cum Patre et Filio
simul adoratur et conglo-
rificatur ; qui locutus est
per Prophetas. Et unam
Sanctam Catholicam et Apos-
tolicam Ecclesiam. Confiteor
unum Baptisma in remissio-
nem peccatorum. Et expecto
resurrectionem mortuorum,
et vitam venturi sæculi.

Amen.

and He shall come again with glory to judge both the living and the dead : of whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son : who together with the Father and the Son is adored and glorified ; who spoke by the Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. *Amen.*

PART II.

THE PREPARATION AND SANCTIFICATION OF THE BREAD AND WINE FOR THE USE OF THE SACRIFICE.

Then the Celebrant kisses the Altar, and, turning to the people, says:

V. The Lord be with you.
R. And with thy spirit.

At the Offertory, say:

O HOLY Father, Almighty and Eternal God, how unworthy soever I may appear in Thy presence, yet I presume to offer Thee this Host, by the hands of the Priest, with the same inten-

tion which Christ my Saviour had when He first instituted this august Sacrifice, and which He now has at this very instant that He immolates Himself for us. I offer it in acknowledgment of Thy supreme dominion over me and all creatures. I offer it in expiation of my crimes, in thanksgiving for all Thy benefits. I offer it to obtain from Thy infinite goodness, for my parents, benefactors, friends and enemies, all those precious gifts and graces which only through Him can be obtained, who is JUST by excellence, and who became a

victim for the sins of man. I earnestly entreat Thee to bless and protect the Holy Catholic Church, our chief Pastor the Pope, our Bishops and Clergy. Remember also, O Lord, the souls of the faithful departed ; and grant them, through the merits of Thy Son, eternal light and peace. Have mercy upon all heretics, infidels and sinners. Bless and preserve all mine enemies ; and as I freely forgive them the injuries they have done, or mean to do me, so do Thou, in Thy mercy, forgive me mine offences.
Amen.

Taking the paten with the Host.

ACCCEPT, O holy Father, Almighty and Eternal God, this unspotted Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead; that it may avail both me and them unto life everlasting. *Amen.*

Pouring wine and water into the Chalice.

O GOD, ✠ who in creating human nature hast won-

derfully dignified it, and still more wonderfully reformed it; grant that by the mystery of this Water and Wine, we may be made partakers of His divine nature, who vouchsafed to become partaker of our human nature, namely, Jesus Christ our Lord, Thy Son, who with Thee, in the unity of, etc. *Amen.*

Offering up the Chalice, he says :

WE offer unto Thee, O Lord, the Chalice of Salvation, beseeching Thy clemency, that it may ascend before Thy Divine Majesty, as a sweet odor, for our sal-

vation, and for that of the whole world. *Amen.*

Bowing down.

ACCEPT us, O Lord, in the spirit of humility and contrition of heart; and grant that the Sacrifice we offer this day in Thy sight, may be pleasing to Thee, O Lord God.

Blessing the Bread and Wine.

COME, O Almighty and Eternal God the Sanctifier, and bless ☩ this Sacrifice prepared for the glory of Thy holy name.

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*Here, in solemn Masses, he blesses the
Incense, saying:*

MAY the Lord, by the intercession of the blessed Michael the Archangel, who standeth at the right side of the altar of perfumes, and of all his Elect, vouchsafe to bless this Incense, and receive it as an odor of sweetness: through Christ our Lord.
Amen.

*He incenses the bread and wine,
saying:*

MAY this incense which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

Then he incenses the altar, saying:

LET my prayer, O Lord,
be directed as incense in
Thy sight, and the lifting up
of my hands as the evening
sacrifice.

Set a watch, O Lord, be-
fore my mouth, and a door
round about my lips.

Incline not my heart to
evil words, to make excuses
in sins.

*Giving the censer to the Deacon, he
says:*

MAY the Lord enkindle
within us the fire of
His love, and the flame of
everlasting charity. *Amen.*

Washing his hands, he says :
(Psalm 25, 6.)

I WILL wash my hands
among the innocent, and
I will compass Thy altar, O
Lord.

That I may hear the voice
of Thy praise, and tell of all
Thy wondrous works.

I have loved, O Lord, the
beauty of Thy house, and the
place where Thy glory dwell-
eth.

Take not away my soul,
O God, with the wicked,
nor my life with men of
blood.

In whose hands are iniqui-

ties : their right hand is filled with gifts.

But as for me, I have walked in my innocence : redeem me, and have mercy on me.

My foot hath stood in the direct way : in the churches I will bless Thee, O Lord.

Glory be to the Father, etc.

Bowing in the middle of the Altar, he says :

RECEIVE, O Holy Trinity, this Oblation, which we make Thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor

of blessed Mary ever Virgin,
of blessed John the Baptist,
of the holy Apostles Peter
and Paul, and of all the
Saints : that it may be avail-
able to their honor and to
our salvation : and may they
vouchsafe to intercede for us
in heaven, whose memory we
celebrate on earth. Through
the same Christ our Lord.
Amen.

Turning towards the people, he says :

PRAY, my brethren, that
my sacrifice and yours
may be acceptable to God the
Father Almighty.

R. May the Lord receive

the sacrifice from thy hands,
to the praise and glory of
His name, to our benefit, and
and to that of all His holy
Church.

At the Secret Prayers, say :

MERCIFULLY hear our
prayers, O Lord, and
graciously accept this oblation
which we Thy servants make
unto Thee ; and as we offer
it to the honor of Thy name,
so may it be to us a means
of obtaining Thy grace here,
and life everlasting hereafter.
Through our Lord Jesus
Christ, etc. *Amen.*

*Which being finished, he says aloud
the Preface.*

PER omnia sæcula sæculo-
rum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Domi-
num.

V. Gratias agamus Domi-
no Deo nostro.

R. Dignum et justum est.

*The Preface for all the Sundays in the
Year, except from Christmas to the
Octave of the Epiphany, and from
Ash- Wednesday to Whitsunday.*

VERE dignum et justum
est, æquum et salutare,

*Which being finished, he says aloud
the Preface.*

WORLD without end.
R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

*R. We lift them up unto
the Lord.*

*V. Let us give thanks
unto the Lord our God.*

R. It is meet and just.

*The Preface for all the Sundays in the
Year, except from Christmas to the
Octave of the Epiphany, and from
Ash-Wednesday to Whitsunday.*

IT is truly meet, just, right,
and available to salva-
tion, that we should always

nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus : non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in Personis proprietas, et in essentia unitas, et in Majestate adoretur æqualitas. Quem laudant angeli atque

and in all places give thanks to Thee, O holy Lord, Father Almighty, Eternal God, who, together with Thine only begotten Son, and the Holy Ghost, art one God and one Lord; not in a singularity of one person, but in a trinity of substance. For what, according as Thou hast revealed, we believe of Thy glory, the same we believe of the Son, the same we believe of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal Deity, we adore a distinction in the person, a

archangeli, cherubim quoque
ac seraphim, qui non cessant
clamare quotidie, una voce
dicentes :

(Here the bell is rung thrice.)

SANCTUS, sanctus, sanc-
tus, Dominus Deus Saba-
oth. Pleni sunt coeli et terra
gloria tua. Hosanna in ex-
celsis. Benedictus qui venit
in nomine Domini. Hosanna
in excelsis.

unity in the essence, and an equality in the majesty ; which the Angels and Archangels, the Cherubim, and likewise the Seraphim, praise, and cease not daily to cry out with united voice, saying :

(Here the bell is rung thrice.)

HOLY, Holy, Holy, Lord God of Hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is he who cometh in the name of the Lord. Hosanna in the highest.

PART III.

THE CANON OF THE MASS, OR
THE MAIN ACTION OF
THE SACRIFICE.

The Priest, elevating his hands, raising his eyes towards heaven, says in a low voice :

WE, therefore, humbly pray and beseech Thee, most merciful Father, through Jesus Christ, Thy Son, our Lord, That Thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which, in the first place, we offer Thee for Thy holy Catholic Church : which

vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the whole world, together with Thy servant N. our Pope; N. our Bishop; as also all orthodox believers and professors of the Catholic and Apostolic Faith.

THE COMMEMORATION OF
THE LIVING.

BE mindful, O Lord, of
Thy servants, men and
women, N. and N.

*(Make commemoration of the living
you intend to pray for.)*

And of all here present, whose
faith and devotion are known

to Thee; for whom we offer, or who offer up to Thee this Sacrifice of praise for themselves and all pertaining to them, for the redemption of their souls, for the hope of their salvation and well-being, and who pay their vows unto Thee, the eternal God, living and true.

COMMUNICATING
with, and honoring in the first place the memory of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ; as also of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew,

James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and all Thy Saints ; by whose merits and prayers grant that we may in all things be defended by the aid of Thy protection. Through the same Christ our Lord. *Amen.*

*Spreading his hands over the oblation,
he says :*

WE therefore beseech Thee,
O Lord, graciously to
accept this oblation of our

servitude, as also of Thy whole family ; and to dispose our days in Thy peace, preserve us from eternal damnation, and rank us in the number of Thine elect. Through Christ our Lord. *Amen.*

WHICH oblation do Thou, O God, vouchsafe in all respects to bless, ✠ approve, ✠ ratify, ✠ and accept ; that it may be made for us the Body ✠ and Blood ✠ of Thy most beloved Son Jesus Christ our Lord.

WHO, the day before He suffered, took bread in—

to His holy and venerable hands, and with eyes lifted up towards heaven, unto Thee, O God, His Almighty Father, giving thanks to Thee, did bless, ✠ break, and give unto His disciples, saying: Take, and eat ye all of this.

FOR THIS IS MY BODY.

After pronouncing the words of Consecration, the Priest, kneeling, adores the Sacred Host, and rising, elevates it.

[At the Elevation the bell is rung thrice.]

IN like manner after He had supped taking also this excellent chalice into His holy and venerable hands,

giving Thee also thanks, He blessed ✠ and gave it to His disciples, saying: Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY, TO THE REMISSION OF SINS.

As often as ye do these things, ye shall do them in remembrance of Me.

[The bell rings thrice.]

*Kneeling, he adores, and, rising,
elevates the Chalice.*

WHEREFORE, O Lord,
we Thy servants, as

also Thy holy people, calling to mind the blessed passion of the same Christ, Thy Son, our Lord, His resurrection from the dead, and admirable ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts bestowed upon us, a pure ☩ Host, a holy ☩ Host, an unspotted ☩ Host, the holy ☩ Bread of eternal life, and Chalice ☩ of everlasting salvation.

Extending his hands, he proceeds :

UPON which vouchsafe to look with a propitious and serene countenance, and

to accept them, as Thou wert graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy High Priest Melchisedech offered to Thee,—a holy sacrifice and unspotted victim.

Bowing down, he says :

WE most humbly beseech Thee, Almighty God, to command these things to be carried by the hands of Thy holy Angels to Thy altar on high, in the sight of Thy divine Majesty, that as many as shall partake of the most

sacred Body ☩ and ☩ Blood of Thy Son at this altar may be filled with every heavenly grace and blessing. Through the same Christ our Lord. *Amen.*

COMMEMORATION OF THE DEAD.

BE mindful, O Lord, of Thy servants N. and N., who are gone before us with the sign of faith, and rest in the sleep of peace.

Here particular mention is silently made of such of the Dead as are to be prayed for.

TO these, O Lord, and to all that sleep in Christ, grant, we beseech Thee, a

place of refreshment, light and peace ; through the same Christ our Lord. *Amen.*

Here, striking his breast, and raising his voice, he says :

ALSO, to us sinners, Thy servants, confiding in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs ; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy saints, into whose company we beseech

Thee to admit us, not in consideration of our merit, but of Thy own gratuitous pardon. Through Christ our Lord.

By whom, O Lord, Thou dost always create, sanctify, ✠ quicken, ✠ bless, ✠ and give us all these good things. By Him, and with Him, ✠ and in Him, ✠ is to Thee, God the ✠ Father Almighty, in the unity of the Holy ✠ Ghost, all honor and glory.

P. Forever and ever.

R. Amen.

PART IV.

THE COMMUNION, OR SACRA-
MENTAL PART OF
THE CANON.

Oremus.

PRÆCEPTIS salutaribus
moniti et divina insti-
tutione formati, audemus
dicere :

PATER NOSTER, qui es
in coelis, sanctificetur
nomen tuum : adveniat reg-
num tuum : fiat voluntas tua
sicut in cœlo et in terra.
Panem nostrum quotidianum
da nobis hodie : et dimitte
nobis debita nostra, sicut et

PART IV.

THE COMMUNION, OR SACRAMENTAL PART OF
THE CANON.*Let us Pray.*

INSTRUCTED by Thy saving precepts, and following Thy divine directions, we presume to say:

OUR FATHER, who art in heaven, hallowed be Thy name: Thy kingdom come: Thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive

nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

M. Sed libera nos a malo.

S. Amen.

*He then says in a low voice, "Amen,"
and continues :*

LIBERA nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus

those who trespass against us. And lead us not into temptation.

R. But deliver us from evil.

P. Amen.

*He then says, in a low voice, "Amen,"
and continues :*

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come : and by the intercession of blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the Saints, mercifully grant peace in our

nostris : ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat, in unitate Spiritus Sancti Deus.

V. Per omnia sæcula sæculorum.

R. Amen.

V. Pax ☩ Domini sit ☩ semper vobis ☩ cum.

R. Et cum spiritu tuo.

Breaking the Host, he puts a particle thereof into the Chalice, saying :

HÆC commixtio et consecratio corporis et sang-

days : that, aided by the help of Thy mercy, we may be always free from sin, and secure from all disturbance. Through the same our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God.

V. World without end.

R. Amen.

V. May the peace ☩ of the Lord be ☩ always with ☩ you.

R. And with thy spirit.

Breaking the Host, he puts a particle thereof into the Chalice, saying :

MAY this mingling and consecration of the Body

uinis Domini nostri Jesu
Christi, fiat accipientibus
nobis in vitam æternam.
Amen.

*Then, bowing down and striking his
Breast three times, he says :*

AGNUS Dei, qui tollis pec-
cata mundi, miserere
nobis.

Agnus Dei, qui tollis pec-
cata mundi, miserere nobis.

Agnus Dei, qui tollis pec-
cata mundi, dona nobis pa-
cem.

and Blood of our Lord Jesus Christ be to us that receive it effectual to life everlasting.
Amen.

Then, bowing down and striking his Breast three times, he says:

LAMB of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, grant us Thy peace.

[In Masses for the Dead, instead of "Have mercy on us," he says twice, "Give them rest," and lastly, "Give them eternal rest." The following prayer is also omitted.]

O LORD Jesus Christ, who saidst to Thy Apostles, Peace I leave you, My peace I give you : regard not my sins, but the faith of Thy Church ; and vouchsafe to grant her that peace and unity which is agreeable to Thy will : who livest and reignest God world without end.
Amen.

O LORD Jesus Christ, Son of the living God, who,

according to the will of Thy Father with the co-operation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this Thy most sacred Body and Blood from all my iniquities and from all evils; and make me always adhere to Thy commandments, and suffer me never to be separated from Thee. Who livest and reignest with God the Father world without end. *Amen.*

LET not the partaking of Thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive,

turn to my judgment and condemnation ; but let it, through Thy mercy, become a safeguard and remedy, both of soul and body ; who with God the Father, in the unity of the Holy Ghost, livest and reignest God forever and ever. *Amen.*

Kneeling, Rising, and taking the Host in his hands, he says :

I WILL take the Bread of heaven, and will call upon the name of the Lord.

He strikes his Breast, saying devoutly, thrice :

[Here the bell is rung thrice.]

LORD, I am not worthy that Thou shouldst enter

under my roof; but only say the word, and my soul shall be healed.

Receiving reverently both parts of the Host, he says:

MAY the body of our Lord Jesus Christ preserve my soul unto life everlasting. *Amen.*

Taking the Chalice, he says:

WHAT return shall I make the Lord for all He has given to me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and shall be saved from my enemies.

*Receiving the Blood of our Saviour,
he says :*

THE Blood of our Lord
Jesus Christ preserve
my soul unto life everlasting.
Amen.

At the Absolution :

MAY Almighty God have
mercy upon you, and
forgive you your sins, and
bring you unto life everlasting.

R. Amen.

*Making the sign of the Cross, he
continues :*

MAY the Almighty and
merciful Lord grant

you pardon, ✠ absolution,
and remission of your sins.

R. Amen.

*Elevating a particle of the Blessed
Sacrament, and turning towards the
people, he says :*

BEHOLD the Lamb of
God, behold Him who
taketh away the sins of the
world.

And then says three times :

LORD, I am not worthy
that Thou shouldst enter
under my roof ; but only say
the word, and my soul shall
be healed.

*He administers Communion, saying
to each :*

THE Body of our Lord
Jesus Christ preserve
thy soul unto life everlast-
ing. *Amen.*

Taking the first Ablution, he says :

GRANT, O Lord, that what
we have taken with our
mouth, we may receive with
a pure mind ; that of a tem-
poral gift it may become to
us an eternal remedy.

Taking the second Ablution, he says :

MAY Thy body, O Lord,
which I have received,
and Thy blood which I have

drunk, cleave to my inmost parts; and grant, that no stain of sin remain in me, who have been fed with this pure and holy Sacrament. Who livest and reignest forever.
Amen.

[Having wiped his Mouth, his Fingers, and the Chalice he then reads the Communion.]

LET it be now, O Lord, an effect of Thy mercy, that we, who have been present at this holy mystery, may find the benefit thereof in our souls.

V. The Lord be with you :

R. And with thy spirit.

PART V.

THE PUBLIC THANKSGIVING
AFTER COMMUNION.

At the Post Communion say :

WE give Thee thanks, O God, for Thy mercy, in admitting us to have a part in offering this sacrifice to Thy holy name: accept it now to Thy glory, and be ever mindful of our weakness: pardon all our defects, and grant our request, through, etc. *Amen.*

V. The Lord be with you :

R. And with thy spirit.

V. Depart; the Mass is finished.

*Or, if Gloria in Excelsis has not
been said :*

V. Let us bless the Lord.

R. Thanks be to God.

*Bowing before the Altar, the
Priest says :*

MAY the performance of
my homage be pleasing
to Thee, O Holy Trinity;
and grant that the Sacrifice
which I, though unworthy,
have offered up in the sight
of Thy Majesty, may be ac-
ceptable to Thee, and through
Thy mercy, be a propitiation
for me, and all those for whom
it has been offered. Through
Christ our Lord. *Amen.*

He kisses the Altar, and turning to the people, gives the blessing.

BENEDICAT vos omnipotens Deus, Pater, et Filius, ☩ et Spiritus Sanctus.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

The Gospel according to St. John.

INITIMUM sancti Evangelii secundum Joannem.

M. Gloria tibi, Domine.

IN principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum: hoc erat in principio

*He kisses the Altar, and turning to
the people gives the blessing.*

MAY Almighty God; the
Father, Son, ✠ and
Holy Ghost bless you.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

The Gospel according to St. John.

THE beginning of the holy
Gospel according to John.

R. Glory be to Thee, O
Lord.

IN the beginning was the
Word, and the Word was
with God, and the Word was
God. This was in the begin-

apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est : in ipso vita erat, et vita erat lux hominum ; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux : sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

ning with God. All things were made through Him, and without Him was made nothing that was made: in Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This one came for a witness, to testify concerning the light, that all might believe through him. He was not the light, but he was to testify concerning the light. The true Light, which enlighteneth every man, cometh into this world.

He was in the world, and

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST [*Hic genuflectitur*], et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

M. Deo gratias.

the world was made through Him, and the world knew Him not. He came to His own possessions, and His own people received Him not. But to as many as received Him He gave power to become children of God, to those who believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH [*Here all kneel*], and dwelt among us; and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

PRAYERS AFTER MASS.

Ordered by Pope Leo XIII. to be said, kneeling, in all the Churches of the World after the celebration of Low Mass.

“HAIL MARY,” (three times).

HAIL, holy Queen, Mother of Mercy, our life, our sweetness, and our hope ! to thee do we cry, poor banished children of Eve ; to thee do we send up our sighs, mourning and weeping, in this valley of tears ! Turn, then, most gracious advocate, thine eyes of mercy towards us ; and after this our exile, show unto us the blessed fruit of thy

womb, Jesus: O clement, O pious, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O GOD, our refuge and our strength, graciously look upon Thy people who cry to Thee; and through the intercession of the glorious and Immaculate Virgin Mary, Mother of God, of Blessed Joseph, her Spouse, and Thy holy Apostles Peter and Paul and all the Saints, in Thy mercy and kindness hear the

prayers which we pour forth for the conversion of sinners, and for the freedom and exaltation of Holy Mother the Church. Through Christ our Lord. *Amen.*

HOLY Michael, the Archangel, defend us in the battle; be our protection against the wickedness and snares of the devil—*Rebuke* him, *O God*, we suppliantly beseech Thee: and do thou, *O Prince* of the heavenly host, by the divine power drive into hell Satan and the other evil spirits, who wander

through the world seeking the ruin of souls. *Amen.*

His Holiness Pope Leo XIII. grants to all who recite these prayers, as aforesaid, 300 days indulgence.

THE PRAYER TO ST. JOSEPH.

WE turn in our trouble to thee, Blessed Joseph, and after praying for aid from thy holy Spouse, we seek with confidence thy patronage also. By the affection that united thee to the Virgin Immaculate Mother of God; by the fatherly love wherewith thou didst surround the Infant Jesus; we beseech thee to

help us to the possession of the heritage that Jesus Christ conquered for us by His Blood, and to aid us by thy power and succor in our need.

Foster, O thou most wise guardian of the Holy Family, the elect people of Jesus Christ. Keep us, O thou most loving father, from every spot of error and corruption. Be favorable and help us from the heights of heaven, O thou our most mighty deliverer, in the fight we must wage against the powers of darkness. And even as thou didst once snatch the Child Jesus from the danger of

death, so now defend the Holy Church from the snares of the enemy and from all adversity. Grant us thy perpetual protection, so that, sustained by thy example and thy help, we may live in holiness, and die in piety, and reach the everlasting blessedness of heaven. *Amen.*

Vespers for Sundays.

PATER noster, etc.

Ave Maria, etc.

DEUS, in adjutorium meum
intende.

R. Domine, ad adjuvandum me festina.

V. Gloria Patri, et Filio,
et Spiritui Sancto.

R. Sicut erat in principio,
et nunc, et semper, et in
sæcula sæculorum. *Amen.*
Alleluia. In Lent: Laus
tibi, Domine, Rex æternæ
gloriæ.

Vespers for Sundays.

OUR Father etc.
Hail Mary, etc.

INCLINE unto my aid, O
God !

R. O Lord ! make haste
to help me.

V. Glory be to the Father,
and to the Son, and to the
Holy Ghost.

R. As it was in the begin-
ning, is now, and ever shall
be, world without end. *Amen.*
Alleluia. In Lent : Praise be
to Thee, O Lord ! King of
eternal glory.

Psalm 109.

DIXIT Dominus Domino
meo : * Sede a dextris
meis :

Donec ponam inimicos
tuos,* scabellum pedum tuo-
rum.

Virgam virtutis tuæ emit-
tet Dominus ex Sion : * do-
minare in medio inimicorum
tuorum.

Tecum principium in die
virtutis tuæ in splendoribus
sanctorum : * ex utero ante
luciferum genui te.

Juravit Dominus, et non
pœnitebit eum : * Tu es sacer-
dos in æternum secundum
ordinem Melchisedech.

Psalm 109.

THE Lord said to my Lord :
 Sit Thou at my right
 hand :

Until I make Thy enemies
 Thy footstool.

The Lord will send forth
 the sceptre of Thy power out
 of Sion : rule Thou in the
 midst of Thy enemies.

With Thee is the principal-
 ity in the day of Thy strength :
 in the brightness of the saints :
 from the womb before the
 day-star I begot Thee.

The Lord hath sworn, and
 He will not repent : Thou art
 a priest for ever according to
 the order of Melchisedech.

Dominus a dextris tuis, *
confregit in die iræ suæ reges.

Judicabit in nationibus, im-
plebit ruinas ; * conquassabit
capita in terra multorum.

De torrente in via bibet : *
propterea exaltabit caput.

Gloria Patri, etc.

Psalm 110.

CONFITEBOR tibi Do-
mine in toto corde meo ; *
in concilio justorum, et con-
gregatione.

Magna opera Domini ; * ex-
quisita in omnes voluntates
ejus.

The Lord at thy right hand, hath broken kings in the day of His wrath.

He shall judge among nations; He shall fill ruins; He shall crush the heads in the land of many.

He shall drink of the torrent in the way; therefore shall He lift up the head.

Glory be to the Father, etc.

Psalm 110.

I WILL praise Thee, O Lord! with my whole heart; in the council of the just, and in the congregation.

Great are the works of the Lord; sought out according to all His wills.

Confessio et magnificentia
opus ejus ; * et justitia ejus
manet in sæculum sæculi.

Memoriam fecit mirabi-
lium suorum, misericors et
miserator Dominus : * escam
dedit timentibus se.

Memor erit in sæculum
testamenti sui : * virtutem
operum suorum annuntiabit
populo suo :

Ut det illis hæreditatem
gentium ; * opera manuum
ejus, veritas et judicium.

Fidelia omnia mandata
ejus : confirmata in sæculum

His work is praise and magnificence; and His justice continueth for ever and ever.

He hath made a remembrance of His wonderful works, being a merciful and gracious Lord. He hath given food to them that fear Him.

He will be mindful for ever of His covenant: He will show forth to His people the power of His works:

That he may give them the inheritance of the gentiles; the works of His hands are truth and judgment.

All His commandments are faithful; confirmed for

sæculi ; * facta in veritate et æquitate.

Redemptionem misit populo suo : * mandavit in æternum testamentum suum.

Sanctum, et terribile nomen ejus : * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum : * laudatio ejus manet in sæculum sæculi.

Gloria Patri, etc.

Psalm 111.

BEATUS vir, qui timet Dominum : * in mandatis ejus volet nimis.

ever and ever, made in truth and equity.

He hath sent redemption to His people : He hath commanded His covenant for ever.

Holy and terrible is His name : the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it : His praise continueth for ever and ever.

Glory, etc.

Psalm 111.

BLESSED is the man that feareth the Lord : he shall delight exceedingly in His commandments.

Potens in terra erit semen
ejus : * generatio rectorum
benedicetur.

Gloria et divitiæ in domo
ejus : * et justitia ejus manet
in sæculum sæculi.

Exortum est in tenebris
lumen rectis : * misericors, et
miserator, et justus.

Jucundus homo qui mise-
retur et commodat, disponet
sermone suos in judicio : *
quia in æternum non commo-
vebitur.

In memoria æterna erit jus-
tus : * ab auditione mala non
timebit.

His seed shall be mighty upon earth, the generation of the righteous shall be blessed.

Glory and wealth shall be in his house : and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness : he is merciful, and compassionate and just.

Acceptable is the man that showeth mercy and lendeth ; he shall order his words with judgment : because he shall not be moved for ever.

The just shall be in everlasting remembrance : he shall not fear the evil hearing.

Paratum cor ejus sperare
in Domino, confirmatum est
cor ejus : * non commovebitur
donec despiciat inimicos suos.

Dispersit dedit pauperibus :
justitia ejus manet in sæculum
sæculi, * cornu ejus exalta-
bitur in gloria.

Peccator videbit, et irasce-
tur, dentibus suis fremet et
tabescet : * desiderium pec-
catorum peribit.

Gloria Patri, etc.

Psalm 112.

LAUDATE pueri Domi-
num : * laudate nomen
Domini.

His heart is ready to hope in the Lord: his heart is strengthened, he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry; he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

Glory, etc.

Psalm 112.

PRAISE the Lord, ye children: praise ye the name of the Lord.

Sit nomen Domini benedictum, * ex hoc nunc, et usque in sæculum.

A solis ortu usque ad occasum, * laudabile nomen Domini.

Excelsus super omnes gentes Dominus,* et super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat * et humilia respicit in cœlo et in terra?

Suscitans a terra inopem,* et de stercore erigens pauperem :

Ut collocet eum cum prin-

Blessed be the name of the Lord, from henceforth and for ever.

From the rising of the sun, unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations; and His glory above the heavens.

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and earth?

Raising up the needy from the earth, and lifting up the poor out of the dunghill:

That He may place him

cipibus, * cum principibus
populi sui.

Qui habitare facit sterilem
in domo, * matrem filiorum
lætantem.

Gloria Patri, etc.

Psalm 113.

IN exitu Israel de Ægypto,
* domus Jacob de populo
barbaro.

Facta est Judæa sanctifica-
tio ejus, * Israel potestas ejus.

Mare vidit, et fugit : * Jor-
danis conversus est retrorsum.

Montes exultaverunt ut
arietes : et colles sicut agni
ovium ?

with princes, with the princes
of his people.

Who maketh the barren
woman to dwell in a house,
the joyful mother of children.
Glory, etc.

Psalm 113.

WHEN Israel when out
of Egypt, the house
of Jacob, from a barbarous
people :

Judea was made his sanct-
uary, Israel his dominion.

The sea saw, and fled :
Jordan was turned back.

The mountains skipped
like rams, and the hills like
the lambs of the flock.

162 VESPERE FOR SUNDAYS.

Quid est tibi mare quod fugisti : * et tu Jordanis quia conversus est retrorsum ?

Montes exultastis sicut arietes, * et colles sicut agnovium ?

A facie Domini mota est terra, * a facie Dei Jacob.

Qui convertit petram in stagna aquarum, * et rupem in fontes aquarum.

Non nobis Domine, non nobis : * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua ; * nequando di-

What aileth thee, O thou sea ! that thou didst flee ?
and thou, O Jordan ! that
thou wast turned back ?

Ye mountains ! that ye
skipped like rams, and ye
hills, like lambs of the flock ?

At the presence of the
Lord the earth was moved,
at the presence of the God
of Jacob.

Who turned the rock into
pools of waters, and the stony
hill into fountains of waters.

Not to us, O Lord, not to
us ; but to Thy name give
glory.

For Thy mercy and for
Thy truth's sake : lest the

cant gentes : Ubi est Deus eorum ?

Deus autem noster in cœlo :
* omnia quaecumque voluit, fecit.

Simulacra gentium argentum et aurum, * opera manuum hominum.

Os habent, et non loquuntur : * oculos habent, et non videbunt.

Aures habent, et non audient ; * nares habent, et non odorabunt.

Manus habent, et non palpabunt : pedes habent, et non ambulabunt : * non clamabunt in gutture suo :

gentiles should say : Where is their God ?

But our God is in heaven : he hath done all things whatsoever He would.

The idols of the gentiles are silver and gold, the works of the hands of men.

They have mouths, and speak not ; they have eyes, and see not :

They have ears, and hear not : they have noses, and smell not :

They have hands, and feel not : they have feet, and walk not : neither shall they cry out through their throat :

Similes illis fiant qui faciunt ea : * et omnes qui confidunt in eis.

Domus Israel speravit in Domino : * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino : * adjutor eorum et protector eorum est.

Qui timent Dominum, speraverunt in Domino : * adjutor eorum et protector eorum est.

Dominus memor fuit nostri : * et benedixit nobis.

Benedixit domui Israel : * benedixit domui Aaron.

Let them that make them,
become like unto them, and
all such as trust in them.

The house of Israel hath
hoped in the Lord: He is their
helper and their protector.

The house of Aaron hath
hoped in the Lord: He is
their helper and their pro-
tector.

They that fear the Lord
have hoped in the Lord: He
is their helper and their pro-
tector.

The Lord hath been mind-
ful of us, and hath blessed us.

He hath blessed the house
of Israel: He hath blessed
the house of Aaron.

Benedixit omnibus, qui ti-
ment Dominum, * pusillis
cum majoribus.

Adjiciat Dominus super
vos ; * super vos, et super
filios vestros.

Benedicti vos a Domino *
qui fecit cœlum et terram.

Cœlum cœli Domino : *
terram autem dedit filiis ho-
minum.

Non mortui laudabunt te
Domine : * neque omnes, qui
descendunt in infernum.

Sed nos qui vivimus, bene-
dicimus Domino, * ex hoc
nunc et usque in sæculum.

Gloria Patri, etc.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you; upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lord's: but the earth He hath given to the children of men.

The dead shall not praise Thee, O Lord! nor any of them that go down to hell.

But we that live bless the Lord, from this time now and for ever.

Glory, etc.

170 VESPERS FOR SUNDAYS.

The following Psalm is sung on sundry festivals, in place of the foregoing.

Psalm 116.

LAUDATE Dominum omnes gentes : * laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus : * et veritas Domini manet in æternum.

Gloria Patri, etc.

The Little Chapter.

BENEDICTUS Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

R. Deo gratias.

The following Psalm is sung on sundry festivals, in place of the foregoing.

Psalm 116.

O PRAISE the Lord, all ye nations : praise Him, all ye people.

For his mercy is confirmed upon us : and the truth of the Lord remaineth for ever.

Glory, etc.

The Little Chapter.

BLESSED be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation.

R. Thanks be to God.

The Hymn.

LUCIS Creator optime !

Lucem dierum proferens,

Primordiis lucis novæ,

Mundi parans originem.

Qui mane junctum vesperi,

Diem vocari præcipis ;

Illabitur tetrum chaos ;

Audi preces cum fletibus ;

The Hymn.

O GREAT Creator of the
light!

Who from the darksome
womb of night,
Brought'st forth new light
at nature's birth,
To shine upon the face of
earth.

Who, by the morn and even-
ing ray,
Hast measured time and
called it day;
Whilst sable night involves
the spheres,
Vouchsafe to hear our pray-
ers and tears;

Ne mens, gravata crimine,

Vitæ sit exul munere ;

Dum nil perenne cogitat,

Seseque culpis illigat.

Cœleste pulset ostium,

Vitale tollat præmium :

Vitemus omne noxium :

Purgemus omne pessimum.

Præsta, Pater piissime !

Lest our frail mind, with sin
 defiled,
 From gift of life should be
 exiled,
 Whilst on no heavenly thing
 she thinks;
 But twines herself in Satan's
 links.

O may she soar to heaven
 above,
 The happy seat of life and
 love;
 Meantime, all sinful actions
 shun,
 And satisfy for evil done.

This prayer, most gracious
 Father! hear;

Patrique compar unice,

Cum Spiritu Paraclito,

Regnans per omne sæculum.

Amen.

V. Dirigatur, Domine, oratio mea.

R. Sicut incensum in conspectu tuo.

*The Magnificat ; or, the Cunticle
of the Blessed Virgin.*

MAGNIFICAT * anima
mea Dominum.

Et exultavit spiritus meus
* in Deo salutari meo.

Quia respexit humilitatem
ancillæ suæ, * ecce enim ex

Thy equal Son incline his
ear,
Who, with the Holy Ghost
and thee,
Doth live and reign eternally.
Amen.

V. May my prayer, O
Lord ! be directed.

R. As incense in thy
sight.

*The Magnificat ; or, the Canticle
of the Blessed Virgin.*

MY soul doth magnify the
Lord.

And my spirit hath re-
joiced in God my Saviour.

Because He hath regarded
the humility of His hand-

hoc beatam me dicent omnes
generationes.

Quia fecit mihi magna
qui potens est ; * et sanctum
nomen ejus.

Et misericordia ejus a pro-
genie in progenies, * timen-
tibus eum.

Fecit potentiam in brachio
suo : * dispersit superbos
mente cordis sui.

Deposuit, potentes de sede ;
* et exaltavit humiles.

Esurientes implevit bonis :
* et divites dimisit inanes.

maid : for behold from henceforth all generations shall call me blessed.

For He that is mighty hath done great things to me, and holy is His name.

And His mercy is from generation to generation to them that fear Him.

He hath showed might in His arm ; He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat ; and hath exalted the humble.

He hath filled the hungry with good things : and the rich He hath sent empty away.

Suscepit Israel puerum suum ; * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros ; * Abraham et semini ejus in sæcula.

Gloria Patri, etc.

[Then follows the prayer, which is different every Sunday.]

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

Pater noster, etc.

He hath received Israel
His servant, being mindful of
His mercy.

As He spoke to our fathers;
to Abraham and to His seed
for ever.

Glory, etc.

[Then follows the prayer, which
is different every Sunday.]

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the
faithful through the mercy of
God rest in peace.

R. Amen.

Our Father, etc

[When Complin is not said immediately after Vespers, after the verse, *Fidelium animæ*, etc.,—May the souls, etc. and Our Father, are said :]

V. Dominus det nobis suam pacem.

R. Et vitam æternam.
Amen.

[Then is said one of the following anthems, according to the time.]

The Anthem, from the first Sunday of Advent till the Purification, inclusive.

ALMA Redemptoris mater
quæ pervia cœli.

Porta manes, et stella maris,
succurre cadenti.

Surgere qui curat populo ;
tu quæ genuisti.

[When Complin is not said immediately after Vespers, after the verse, *Fidelium animæ*, etc.,—May the souls, etc. and Our Father, are said :]

V. Our Lord grant us His peace !

R. And life everlasting.
Amen.

[Then is said one of the following anthems, according to the time.]

The Anthem, from the first Sunday of Advent, till the Purification, inclusive.

MOTHER of Jesus ! hea-
ven's open gate,
Star of the sea, support
the fallen state
Of mortals ; thou whose
womb thy Maker bore ;

Natura mirante, tuum sanctum genitorem,

Virgo prius ac posterius :
Gabrielis ab ore,

Sumens illud Ave, peccatorum miserere.

In Advent.

ANGELUS Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

Oremus.

GRATIAM tuam quaesumus, Domine, mentibus nostris infunde ; ut qui, angelo nuntiante, Christi, Filii tui incarnationem cognovi-

And yet, strange thing, a
virgin, as before ;

Who didst, from Gabriel's
hail, this news receive.

Repenting sinners by thy
prayers relieve.

In Advent.

THE angel of the Lord
declared his message to
Mary.

R. And she conceived by
the Holy Ghost.

Let us pray.

POUR forth, we beseech
Thee, O Lord, Thy grace
into our hearts, that we, to
whom the incarnation of
Christ Thy Son has been

mus, per passionem ejus et crucem, ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum.

R. Amen.

From Christmas Day to the Purification.

POST partum virgo inviolata permansisti.

R. Dei genitrix ! intercede pro nobis.

Oremus.

DEUS ! qui salutis æternæ beatæ Mariæ virginitate fecunda humano generi præ-

made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection ; through the same Christ, our Lord.

R. Amen.

From Christmas Day to the Purification.

AFTER child-birth, thou didst remain an inviolate virgin.

R. Mother of God ! make intercession for us.

Let us pray.

O GOD ! who by the fruitful virginity of the blessed Virgin Mary, hast given to

mia præstitisti : tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam, meruimus Auctorem vitæ suscipere Dominum nostrum, Jesum Christum Filium tuum.

R. Amen.

From the Purification till Easter.

AVE, Regina cœlorum !

Ave, Domina angelorum !

Salve radix ! salve porta !

Ex qua mundo Lux est
orta.

mankind the rewards of eternal salvation ; grant, we beseech Thee, that we may be sensible of the benefits of her intercession, by whom we have received the Author of life, our Lord, Jesus Christ, Thy Son.

R. Amen.

From the Purification till Easter.

HAIL, Mary, queen of heavenly spheres !

Hail, whom the angelic host reveres.

Hail, fruitful root, hail, sacred gate !

Whence the world's light derives its date.

Gaude, Virgo gloriosa !

Super omnes speciosa ;

Vale, O valde decora !

Et pro nobis Christum ex-
ora.

V. Dignare me laudare te,
Virgo sacrata !

R. Da mihi virtutem con-
tra hostes tuos.

Oremus.

CONCEDE, misericors De-
us ! fragilitati nostræ præ-
sidium ! ut qui sanctæ Dei
Genitricis memoriam agimus,
intercessionis ejus auxilio a

O glorious maid, with
beauty blessed !

May joys eternal fill thy
breast !

Thus crowned with beauty
and with joy,

Thy prayers with Christ
for us employ.

V. Vouchsafe, O sacred
Virgin ! to accept my praises.

R. Give me power against
thy enemies.

Let us pray.

GRANT us, O merciful
God ! strength against
all our weakness ; that we,
who celebrate the memory of
the holy Mother of God, may

nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum.

R. Amen.

From Easter until Trinity.

REGINA cœli ! lætare, Alleluia ;

Quia quem meruisti portare, Alleluia.

Resurrexit, sicut dixit, Alleluia.

Ora pro nobis Deum, Alleluia.

V. Gaude et lætare, Virgo Maria ! Alleluia.

R. Quia surrexit Dominus vere, Alleluia.

by the help of her intercession, rise again from our iniquities: through the same Christ our Lord.

R. Amen.

From Easter until Trinity.

O-QUEEN of heaven! rejoice, Alleluia;

For He whom thou didst deserve to bear, Alleluia.

Is risen again as He said, Alleluia.

Pray for us to God, Alleluia.

V. Rejoice and be glad, O Virgin Mary! Alleluia.

R. Because our Lord is truly risen. Alleluia.

Oremus.

DEUS ! qui, per resurrectionem Filii tui, Domini nostri, Jesu Christi, mundum lætificare dignatus es, præsta, quæsumus, ut per ejus genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum.

R. Amen.

From Trinity Sunday until Advent.

SALVE, Regina, mater misericordiæ ! vita, dulcedo, et spes nostra, salve !

Ad te clamamus exules filii Hevæ. Ad te suspiramus,

Let us pray.

O God! who by the resurrection of Thy Son, our Lord Jesus Christ, hath been pleased to fill the world with joy; grant, we beseech Thee, that by the Virgin Mary, His mother, we may receive the joys of eternal life, through the same Christ, our Lord.

R. Amen.

From Trinity Sunday until Advent.

HAIL, Holy Queen, Mother of mercy! our life, our sweetness, and our hope.

To thee do we cry, poor banished children of Eve.

gementes et flentes, in hac
lacrymarum valle.

Eia ergo Advocata nostra,
illos tuos misericordes oculos
ad nos converte.

Et Jesum, benedictum
fructum ventris tui, nobis
post hoc exilium ostende;

O clemens! O pia! O dul-
cis Virgo Maria.

V. Ora pro nobis, sancta
Dei Genitrix!

R. Ut digni efficiamur
promissionibus Christi.

Oremus.

OMNIPOTENS sempiterne
Deus! qui gloriosæ Vir-

To thee do we send up our sighs, mourning and weeping in this valley of tears.

Turn, then, most gracious Advocate, thine eyes of mercy towards us.

And after this our exile, show unto us the blessed fruit of thy womb, Jesus :

O clement ! O pious ! O sweet Virgin Mary !

V. Pray for us, O holy Mother of God !

R. That we may be made worthy of the promises of Christ.

Let us pray.

ALMIGHTY and eternal God ! who by the co-

ginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mere- retur, Spiritu Sancto co- operante, præparasti; da, ut cujus commemoratione læta- mur, ejus pia intercessione ab instantibus malis et a morte perpetua liberemur. Per eundem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium ma- neat semper nobiscum.

R. Amen.

operation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother, Mary, that she might become a worthy habitation for Thy Son; grant, that as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils and eternal death: through the same Christ, our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

The Benediction

OF THE BLESSED SACRAMENT.

Benediction is a devotion practised by the Church, in order to give adoration, praise, and blessing to God for His infinite goodness and love, testified to us in the institution of the Blessed Sacrament, and to receive at the same time the Benediction or Blessing of our Lord there present.

When the priest opens the tabernacle and incenses the Blessed Sacrament, is sung the hymn :

O SALUTARIS Hostia,

Qui cœli pandis ostium :

Bella premunt hostilia :

Da robur, fer auxilium.

The Benediction

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When the priest opens the tabernacle and incenses the Blessed Sacrament, is sung the hymn :

O SAVING Victim opening wide

The gate of heaven to man
below !

Our foes press on from every
side ;

Thine aid supply, Thy
strength bestow.

202 THE BENEDICTION.

Uni trinoque Domino

Sit sempiterna gloria,

Qui vitam sine termino

Nobis donet in patria.

Here is frequently said the *Litany of the Blessed Virgin* (see p. 40), or some Psalm or Antiphon, or Hymn appropriate to the Feast, or in honor of the most holy Sacrament.

Then is sung the hymn *Tantum ergo Sacramentum*.

TANTUM ergo Sacra-
mentum,
Veneremur cernui;

To Thy great Name be endless praise,
 Immortal Godhead! One
 in Three!
 O grant us endless length
 of days
 In our true native land
 with Thee!

Here is frequently said the *Litany of the Blessed Virgin* (see p. 40), or some Psalm, or Antiphon, or Hymn appropriate to the Feast, or in honor of the most holy Sacrament.

Then is sung the hymn *Tantum ergo Sacramentum*.

DOWN in adoration falling,
 Lo! the sacred Host we
 hail!

204 THE BENEDICTION.

Et antiquum documentum

Novo cedat ritui ;

Præstet fides supplementum

Sensuum defectui.

Genitori, Genitoque

Laus et jubilatio ;

Salus, honor, virtus quoque

Sit et benedictio ;

Procedenti ab utroque

Compar sit laudatio.

Amen.

Lo ! o'er ancient forms de-
 parting,
 Newer rites of grace pre-
 vail ;
 Faith for all defects sup-
 plying
 Where the feeble senses
 fail.

To the everlasting Father,
 And the Son who reigns
 on high,
 With the Holy Ghost pro-
 ceeding
 Forth from each eternally,
 Be salvation, honor, bless-
 ing,
 Might and endless majesty.
Amen.

Still kneeling, the Priest sings :

V. Panem de cœlo præstitisti eis.

R. Omne delectamentum in se habentem.

Oremus.

DEUS, qui nobis, sub sacramento mirabili, passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis tui sacramenta venerari, ut redemptionis tuæ fructum in nobis jugitur sentiamus. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

The Benediction Veil is now placed upon the shoulders of the Priest. He ascends the steps of the Altar,

Still kneeling, the Priest sings :

V. Thou gavest them bread from heaven.

R. Having in it the sweetness of every taste.

Let us pray.

O GOD, who, under a wonderful Sacrament, hast left us a memorial of Thy passion : grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood that we may ever feel within ourselves the fruit of Thy Redemption. Who livest, etc.

R. Amen.

The Benediction Veil is now placed upon the shoulders of the Priest. He ascends the steps of the Altar,

takes the Monstrance containing the Blessed Sacrament in his hands, and solemnly and in silence makes with It the sign of the Cross over the kneeling people. (Meanwhile a bell is rung by an acolyte.)

After the Blessed Sacrament has been replaced in the Tabernacle all rise and sing :

Psalm 116.

LAUDATE Dominum omnes gentes : * laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus : * et veritas Domini manet in æternum.

Gloria Patri, etc.

During the singing of the Sicut erat of the Gloria, the Celebrant and ministers retire ; and thus ends the Benediction.

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After the Blessed Sacrament has been replaced in the Tabernacle all rise and sing :

Psalm 116.

O PRAISE the Lord all ye nations: praise Him, all ye people.

For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Glory, etc.

During the singing of the Sicut erat of the Gloria, the Celebrant and ministers retire; and thus ends the Benediction.

Devotions for Confession.

PRAYER BEFORE CONFESSION

O ALMIGHTY and most merciful God ! who hast made me out of nothing, and redeemed me by the Precious Blood of Thy only Son ; who hast borne with me to this day with so much patience, notwithstanding my sins and ingratitude, behold me, O Lord ! prostrate at Thy feet to implore Thy forgiveness. I desire most sincerely to leave all my evil ways, to forsake this region of death where I have so long lost

myself, and to return to Thee, the fountain of life. I desire, like the prodigal child, to enter seriously into myself, and with the like resolutions, to rise without delay, and go home to my Father, though I am infinitely unworthy to be called His child, in hopes of meeting with the like reception from His most tender mercy. I know Thou desirest not the death of a sinner, but that he may be converted and live. I know Thy mercies are above all Thy works; and I most confidently hope, that as in Thy mercy Thou hast spared me so long, and

hast now given me this desire of returning to Thee, so Thou wilt finish the work Thou hast begun, and bring me to a perfect reconciliation with Thee.

I desire now to comply with Thy holy Institution of the Sacrament of Penance. I desire to confess my sins with all sincerity to Thee and to Thy minister, and therefore I desire to know myself and to call myself to an account by a diligent examination of my conscience.

But, O my good God ! what will it avail me to

know my sins, if Thou dost not also give me a hearty sorrow and repentance for them. Without this, my sins will be all against me still, and I shall be still Thy enemy and a child of hell. Thou insistest upon a change of heart, without which there can be no reconciliation with Thee; and this change of heart none but Thou canst give. Oh! give it me then, dear Lord! at this time. Give me a lively faith and a firm hope in the passion of my Redeemer. Teach me to fear Thee and to love Thee. Give me, for Thy mercy's

sake, a hearty sorrow for having offended so good a God.

O blessed Virgin, mother of my Redeemer, mirror of innocence and sanctity, and refuge of penitent sinners! intercede for me through the passion of Thy Son, that I may obtain the grace to make a good confession. O all you blessed angels and saints of God! pray for me, a most miserable sinner, that I may now effectually turn from my evil ways, that my heart may henceforward be for ever united with yours in eternal love, and never more

go astray from the sovereign good. *Amen.*

A SHORT TABLE OF SINS:

To help the memory when we prepare for Confession.

AGAINST THE COMMANDMENTS.

1. Have you doubted in matters of faith?

Murmured against God at your own adversity, or at the prosperity of others?

Despaired of His mercy?

Believed in fortune-tellers or consulted them?

Gone to places of worship belonging to other denominations?

Not recommended yourself daily to God?

2. Taken the name of God in vain?

Spoken irreverently of holy things, or profaned any thing relating to religion?

Sworn falsely, rashly or in slight and trivial matters?

Cursed yourself, or others, or any creature?

Angered others so far as to make them swear or blaspheme God?

3. Have you kept holy the Lord's day, and all other days commanded to be kept holy?

Bought or sold things, not of necessity, for that day?

Done or commanded some servile work not of necessity?

Missed Mass or been wilfully distracted in time of Mass?

Talked, gazed, or laughed in the church?

Profaned the day by dancing, drinking, gambling, &c.?

4. Have you honored your parents, superiors, masters, according to your just duty?

Deceived them; disobeyed them?

Failed in due reverence to aged persons?

5. Procured, desired, or hastened the death of any one?

Borne hatred; oppressed any; desired revenge; not

forgiven ; refused to speak to others ; given provoking language ; threatened or struck others not under your charge ; made others fall out ?

6 and 9. Have you been guilty of lascivious dressing or painting ; lewd company ; have you read immodest books ? been guilty of unchaste songs, discourses, words, looks, or actions by yourself or others ? Wilfully entertained impure thoughts or desires ?

7. Stealth ; deceit in gaming, reckoning, buying or selling, in wares, prices, weights or measures ; bought

of such as could not sell ; wilfully damaged another man's goods, or negligently spoiled them ; run into debt carelessly, beyond your power of payment ?

8. Borne false witness, called injurious names ; uttered another's sins ; flattered yourself or others ; opened others' letters ; judged rashly ; falsely suspected ?

10. Coveted unjustly any thing that belongs to another ?

Precepts of the Church.—Have you gone to confession, at least once a year ? received the holy communion during the Easter-time ?

Have you not violated the fasts of the Church, or eaten flesh-meat on prohibited days?

The Seven Capital Sins.—Pride, Covetousness, Luxury, Anger, Gluttony, Envy, Sloth.

AFFECTIONS AND RESO-
LUTIONS BEFORE
CONFESSION.

MY Lord and my all ! I am confounded at the multitude and enormity of my offences against so good a God. I dare not presume even to lift up my eyes to heaven, much less to come

near Thy altar, after so many treasons against Thee. Alas ! what shall I now do, O Lord ! what shall I say ? With the humble publican, I will strike my breast, and cry unto Thee : *O God ! be merciful to me, a sinner.*

My sins exceed in number the hairs of my head, and the sands of the sea. But Thy mercies are still greater in number than my sins. O ocean of mercy ! have compassion on me, a poor miserable sinner, and make me, now at least, a true penitent.

Have mercy on me, O God ! according to Thy great

mercy, and according to the multitude of Thy tender mercies, blot out all my iniquities. Wash me yet more from my iniquities, and cleanse me from my sins; because I know my iniquities and my sins are always before me.

Lord! thou hast said, there is joy in heaven upon one sinner's doing penance, more than upon ninety-nine just: Oh! give me now grace to be a true penitent, indeed, that hereby heaven may rejoice at my conversion.

Thou camest, O my dear Redeemer! not to call the

just, but sinners, to repentance. Look down upon me, a poor miserable sinner, and draw me now powerfully to Thee by Thy grace.

I know Thou wilt not the death of a sinner but that he be converted and live. Oh ! let me no longer remain dead in my sins ! Oh ! let me now at least begin to live to Thee !

I am resolved, by Thy grace, never more to turn to my sins. Oh ! rather let me die than offend Thee wilfully any more. I am resolved to avoid all evil company, and dangerous oc-

casions ; and to take proper measures for a thorough amendment of my life for the future. All this I resolve ; but Thou knowest my frailty, O my God ! and if Thou assist me not with Thy grace, all my resolution will prove ineffectual, and I shall be forever miserable. Oh ! look to me, O Lord ! that I may never betray Thee any more.

METHOD OF CONFESSING.

After having carefully examined your conscience, excited yourself to a hearty sorrow for your sins, and made a firm purpose of amendment, go and make your confession to the minister of God, who, in virtue of the power

and commission which he has received to that effect, is either “to forgive or retain, to loose or bind,” according to the preparation of your heart, the nature of your transgressions, their number, their enormity, &c. In going to confession, humble yourself by considering the majesty of God, and your own many infirmities and great unworthiness. Let your confession be plain, entire, and prudent; neither obscuring your faults nor concealing any thing wilfully, nor saying what would be prejudicial to a third person.

Being on your knees, in the attitude of a suppliant, say first: Bless me, Father, because I have sinned; “I confess to Almighty God,” &c., p. 11, as far as “through my fault.”

Then proceed thus: Since my last confession (mention the time), I accuse myself of &c., &c.

Having finished the declaration of your sins, add: For these and all other sins that have escaped my

memory, I am heartily sorry, humbly ask pardon of God, and penance and absolution of you, my ghostly father; "through my fault," &c.

After this, listen attentively to the instructions and advice of your confessor, answer his questions, and humbly accept the penance which he will enjoin. Whilst he absolves you, bow down your head, and with profound humility, say

AN ACT OF CONTRITION.

O MY God ! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, who art all-good and deserv-

ing of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

PRAYER AFTER CONFESSION.

O GOD of mercy, having now through Thy gracious goodness disburdened my conscience of the guilt wherewith it was oppressed, and, in the humblest manner I was able, discovered all the sins I could recollect to Thy minister, my ghostly father, I most humbly beseech Thee to accept this confession, and forgive me all my trespasses

as well those I have forgotten as those I have remembered. Grant me grace, O Lord, to live more carefully hereafter, and to abstain from my former vices, which I utterly detest, firmly purposing never to be guilty of them any more. But especially, O most merciful and bountiful Saviour, enable me to withstand those temptations with which I am most infested, and to avoid all occasions of offending Thee for the future. If the just man fall seven times in the day, how much more reason have I to be jealous of my-

self, O Lord, and to fear that I shall not be steadfast in my resolutions, having, through my own frailty and vicious customs, increased the natural blindness and weakness in which I was born ! Yet, O Lord, I firmly purpose, through Thy merciful assistance, never to consent to any mortal sin, from which I humbly beseech Thee to preserve me whilst I live ; and, as to my venial sins and imperfections, I resolve to strive against them, and hope, through Thy goodness, at length to amend them.

For satisfaction (besides your performance of the penance which is enjoined), you must labor to conquer all inclinations to the sins you have confessed. If you have injured any, you must make restitution as far as you are able ; if, by your example or otherwise, you have given scandal or occasion for sin, you must, by contrary virtues, endeavor to repair the spiritual damage of your neighbor.

Devotions for Communion.

AN ACT OF FAITH.

MY Lord and Saviour Jesus Christ, I firmly believe that Thou art really present in the blessed sacrament: I believe it contains Thy body and blood, Thy soul and divinity. I acknowledge these truths; I believe these wonders; I adore Thy power, which has wrought them; I praise Thy infinite goodness, which has prepared them for me; and with David, "*I will praise Thee, my God, with my whole heart, and will recount*

all Thy admirable works; I will rejoice in Thee and bless Thy holy name." In this faith and with this acknowledgment, I presume to approach this adorable banquet, wherein Thou bestowest on me the divine food of Thy body and blood, to satiate my soul with Thyself and Thy Holy Spirit. Grant, O Jesus, that I may approach Thee with such a profound sense of reverence and humility as are due to Thy infinite majesty. Who am I, O God, that Thou shouldst work such wonders for my sake? Grant, O Lord, that I be not

altogether unworthy of them, and that I may now receive Thee with a pure heart, a clean conscience, and a sincere and lively faith. Pardon my sins, which have rendered me most unworthy to approach Thee ; I detest them from the bottom of my heart, because they are displeasing to Thee, my God ; I renounce them forever, and promise to be faithful to Thee. Take courage, then, my soul ! raise thyself up : go and receive thy God, and with Him, all the favors He has prepared for thee in this divine sacrament.

AN ACT OF DESIRE.

AS the wearied hart thirsts after the fountains of water, so doth my soul pant after Thee, my Saviour! my Lord! and my Jesus! It ardently longs to drink of those fountains, which Thy love has opened for its comfort and relief. Tired, therefore, with my own evil ways, I now return hungry and thirsty, crying out aloud, have mercy on me, O Son of God, and permit me to taste of Thy banquet, that my soul may be refreshed. O that I had the affections of the heavenly

spirits, that my soul might truly languish after Thee, the fountain of life, of wisdom, and of eternal light, the impetuous torrent of celestial happiness ! O that my soul did truly hunger after Thee, the bread of angels, the food of blessed souls, and that all that is within me might be delighted with the taste of Thy sweetness ! I here despise all human consolations, that I may be comforted by Thee, my only good, my God and Saviour, whom I love above all things, and desire to entertain within my breast, with as much devotion and affec-

tion as is conceived by Thy chosen servants, who now sit at Thy table of celestial bliss. And however I may have been hitherto wanting in my duty, or unjust to Thee, in misplacing my affections, I now forever renounce my folly and weakness, and from my heart request, that for the future, my joy, my relief, my treasure, and rest, may be entirely centered in Thee. May I never desire anything besides Thee; and may all things seem contemptible and as nothing without Thee, O my God!

AN ACT OF HUMILITY.

O IMMENSE, powerful, and incomprehensible God, who am I, that Thou shouldst vouchsafe thus to come to be my food, and to take Thy habitation within my soul? It is in this I conceive something of Thy infinite goodness and mercy, and my own miserable baseness and ingratitude. Thou art the King of kings, and sovereign Lord of the universe at whose presence the earth trembles. Thou art the fountain of holiness, in whose sight the angels themselves

are not pure. Thou art the bright sun of eternal day, who dwellest in light inaccessible. But, as to myself, what am I, but a poor worm of the earth, subject to innumerable miseries; distracted with passions; fond of vanity; defiled with sin; encompassed with darkness; busy about folly; and careless of eternity! How, then, dare I approach Thee, who am thus miserable and unprepared? With what confidence can I appear before Thee, most just Judge, in whose presence the very pillars of heaven tremble? I,

who by my sins have run astray from Thee, though Thou art present in every place? I, who have polluted my soul, espoused to Thee in baptism, with filth and wickedness, abandoning Thee, my Maker and Redeemer, for the love of vanity and deceitful pleasures? Thou hast created me from nothing, and, by Thy grace, plentifully furnished me with the means of obtaining eternal happiness; and how ill a return have I made for these blessings, by living in sin, and by not being solicitous to please Thee, but rather to satisfy

my own corrupt inclinations !
Thou hast prepared for me a banquet of heavenly sweetness ; and I have longed after the flesh-pots of Egypt. Yet still, O my God of infinite goodness, behold, I, who am nothing but dust and ashes, presume to speak to Thee. Receive, then, Thy unworthy servant into the compassionate arms of Thy mercy, since, with so much love and solicitude, Thou hast labored for my conversion. I am now sensible, O my God, that, without Thee, I am nothing, nor can do any thing ; and that, without the aid of Thy

grace, there is neither life nor salvation for me. Cast, therefore, all my sins out of Thy sight, and, with the tenderness of a loving Father, extend Thy arms to receive an unworthy child, who returns to Thee ; and let me effectually experience the truth of the prophet's words, *a sacrifice to God is an afflicted spirit, and a contrite and humble heart Thou wilt not despise.*

PRAYERS AFTER COM-
MUNION.

I RETURN Thee thanks,
O eternal Father, for
having, out of Thy pure

mercy, without any desert of mine, been pleased to feed my soul with the body and blood of Thine only Son ; and beseech Thee, that this holy communion may not be to my condemnation, but available to the effectual remission of all my sins. May it strengthen my faith ; encourage me in the practice of good works ; deliver me from my vicious customs ; remove from me all concupiscence ; perfect me in charity, patience, humility, obedience, and all other virtues. May it secure me against all the snares of my

enemies, visible and invisible ; prudently moderate my inclinations, both carnal and spiritual ; closely unite me to Thee, the only true God ; and finally settle me in unchangeable bliss, by admitting me, though an unworthy sinner, to be a guest at that divine banquet, where Thou, with the Son and the Holy Ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the saints : through the same Jesus Christ our Lord. *Amen.*

AN ACT OF HOPE.

I ADORE Thy infinite greatness, O divine Majesty,

who filleth both heaven and earth, and art adored by all the blessed spirits, angels and saints, who, without ceasing, praise and cry out before Thee, "Holy, holy, holy, Lord God of Sabaoth." Is it possible Thou shouldst condescend to visit the most unworthy of all Thy servants, and desire to dwell within him? If the heavens, nay, the heaven of heavens, cannot contain Thee, how much less this habitation, which I have prepared for Thy reception! But Thy goodness, O great God, knows well how to humble itself, when it is

for our good. Thou knowest how to conceal the dazzling splendor of Thy glory, and condescend to our weak capacity, that so Thou mayest communicate Thyself to us the more freely. This Thou didst not only at the time of Thy adorable incarnation, when Thou madest Thyself like to us, the more forcibly to attract our love to Thee, but also when Thou didst institute this mystery, wherein Thou gavest Thyself to us for the food and nourishment of our souls, the more closely to unite us to Thyself, and make us aspire

to that celestial banquet Thou hast prepared for the blessed in heaven. O God, grant me the grace so eagerly to long after this eternal banquet, that the desire of hereafter enjoying it may make me despise all the goods and pleasures of this life, and labor incessantly to prepare myself, till I am happily admitted amongst Thy guests. There is one resolution which I here make in Thy presence, viz. : to renounce all whatsoever my irregular and corrupt affections incline me to ; for they often press me to forsake the way of Thy com-

mandments, and put me in danger of forfeiting my title to eternal happiness ; but, behold, I now desire to wean my heart from them entirely, that I may place my whole love and confidence in Thee alone. For this end, I am firmly resolved to watch over all my actions ; fly from sin ; and avoid whatever may be displeasing to Thee. I will labor to work out my salvation by observing Thy precepts, and as I have resolved, so I hope to be faithful to Thee ; but this resolution I acknowledge myself unable to perform without the help

of Thy grace, which I most humbly implore. O Jesus, save me; conduct me through the ways of Thy commandments, in which I now begin to walk, with courage and perseverance. Incline my heart to love Thy divine truths; divert my eyes from beholding vain objects; enliven and strengthen me in the paths of virtue and good works, and attract me so powerfully to Thyself, that I may follow Thee as far as heaven, where Thou livest and reignest for all eternity.

AN ACT OF LOVE.

O MY God, what return can I make for so signal a favor, or what shall I do to acknowledge it as much as it deserves? Is it possible I should not continually love Thee after such manifest proofs of Thy love? Thou hast loved me to such an excess as to lay down Thy life for my sake, and shall I not make so small a return to such boundless love, as to live only for Thee? Thou hast communicated Thyself at present entirely to me, and shall not I from henceforth remain

wholly Thine? Permit me not, O God, to be ungrateful, or insensible of Thy love and my own salvation ; I protest, therefore, in Thy presence, that I will for the future be faithful to Thee, and never depart from Thee by the least disobedience to Thy law. I will never forget Thy bounty, nor the favor Thou hast done me, in admitting me to partake of Thy mercy. I will love Thee with my whole heart, for Thou, O Lord, art my strength, my support, my refuge, and deliverer, nay, my God, and my all. What is there in heaven

or on earth I should love in preference to Thee, the God of my heart, the inheritance and only happiness I pretend to? Of Thee I have made choice, and nothing shall prevail on me to make me change.

A PRAYER FOR PERSE-
VERANCE.

PRESERVE, O Lord, forever, in my soul, the holy resolutions wherewith Thou hast now inspired me, and grant me grace faithfully to put them in execution. Without Thy aid, I can do nothing; I therefore earnestly crave Thy assistance

to conquer all the difficulties I may meet with in the way of my salvation. Regard me with the eyes of mercy ; have compassion on my weakness ; and strengthen me daily with Thy grace. O glorious Virgin, unite with me in giving thanks to Thy beloved Son, who has restored me to His grace, and refreshed my soul with the banquet of His most precious body. Offer Him all the grateful service thou didst Him in this life, to supply the defects of my devotion ; and obtain of Him that He depart not from me without leaving a large benedic-

tion behind Him for my soul. Holy angels! ye ministering spirits of God, behold the only Son of the eternal Father, whom you adored at His entrance into the world. O become now petitioners in my behalf, that I may henceforth serve Him with the same spirit and truth, as you did whilst He remained on earth, and with the same cheerfulness as you now do in His celestial kingdom. All ye men and women, saints of God, behold here within my breast your Lord, the origin and reward of all your virtuous actions, and let all your

prayers accompany mine to the throne; that by His grace I may follow your steps in the exact performance of every duty, till, abounding in good works, I may at length be admitted into your society, and possess my Jesus for all eternity.

THE CONCLUSION.

GRACIOUSLY hear all my prayers, O good Jesus; hide me within Thy wounds, and there protect me from all my enemies. O, let nothing ever separate me from Thee. Call me to Thee at the hour of my death, that with Thy saints, I may

praise Thee forever. And now, Lord Jesus, I go from Thee for a while, but I hope not without Thee, who art my comfort and the ultimate happiness of my soul. To Thy love and protection I recommend myself, as well as my brethren, my relatives, my country, my friends, and my enemies. Love us, O Lord, change our hearts, and transform us into Thyself. May I be wholly employed in Thee and for Thee; and may Thy love be the end of all my thoughts, words and actions, who livest and reignest forever and ever. *Amen.*

Novena to the Sacred Heart.

FOR THE FIRST FRIDAY IN EACH MONTH.

[This Novena must be commenced so as to end on the eve of the first Friday of the month. Each person should specify some particular intention.]

[By a decree of the Sacred Congreg. of Rites dated April 2, 1899, the following Litany of the Heart of Jesus is approved for the entire world, and the Holy Father has attached an Indulgence of 300 days to its recitation.]

NEW LITANY OF THE SACRED HEART OF JESUS.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us. *Christ, graciously hear us.*

God, the Father of
Heaven,

God the Son, Redeemer
of the world,

God the Holy Ghost,
Holy Trinity, one God,

Heart of Jesus, Son of
the Eternal Father,

Heart of Jesus, formed
by the Holy Ghost in

the womb of the Vir-
gin Mother,

Heart of Jesus, substan-
tially united to the

Word of God,

Heart of Jesus, of Infi-
nite Majesty,

Have mercy on us.

Heart of Jesus, Sacred
Temple of God,
Heart of Jesus, taber-
nacle of the Most
High,
Heart of Jesus, House
of God and Gate of
Heaven,
Heart of Jesus, burn-
ing furnace of char-
ity,
Heart of Jesus, abode of
justice and love,
Heart of Jesus, full of
goodness and love,
Heart of Jesus, abyss of
all virtues,
Heart of Jesus, most
worthy of all praise,

Have mercy on us.

Heart of Jesus, king and
centre of all hearts,
Heart of Jesus, in Whom
are all the treasures of
wisdom and knowl-
edge,
Heart of Jesus, in Whom
dwells the fulness of
divinity,
Heart of Jesus, in Whom
the Father was well
pleased,
Heart of Jesus, of whose
fulness we have all
received,
Heart of Jesus, desire of
the everlasting hills,
Heart of Jesus, patient
and most merciful,

Have mercy on us.

Heart of Jesus, enriching
all who invoke Thee,
Heart of Jesus, fountain
of life and holiness,
Heart of Jesus, propitia-
tion for our sins,
Heart of Jesus, loaded
down with oppro-
brium,
Heart of Jesus, bruised
for our offences,
Heart of Jesus, obedient
unto death,
Heart of Jesus, pierced
with a lance,
Heart of Jesus, source of
all consolation,
Heart of Jesus, our life
and resurrection,

Have mercy on us.

Heart of Jesus, our peace
and reconciliation,
Heart of Jesus, victim
for sin,
Heart of Jesus, salvation
of those who trust in
Thee,
Heart of Jesus, hope of
those who die in
Thee,
Heart of Jesus, delight
of all the saints,
Lamb of God who takest
away the sins of the world,
spare us, O Lord.
Lamb of God who takest
away the sins of the
world, graciously hear us,
O Lord.

Have mercy on us.

Lamb of God who takest
away the sins of the world,
have mercy on us.

V. Jesus meek and humble
of heart,

R. Make our hearts like
unto Thine.

Let us Pray.

O ALMIGHTY and eter-
nal God, look upon the
Heart of Thy dearly beloved
Son, and upon the praise and
satisfaction He offers Thee in
the name of sinners and for
those who seek Thy mercy ;
be Thou appeased and grant
us pardon in the name of the
same Jesus Christ, Thy Son,

who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. *Amen.*

PRAYER OF THE BLESSED
MARGARET MARY.

ETERNAL Father, suffer me to offer Thee the heart of Jesus Christ, Thy beloved Son, as He Himself offered it in sacrifice to Thee. Receive this offering for me, as well as all the desires, sentiments, affections, movements, and acts of this sacred heart. They are all mine, since He offered Himself for

me, and henceforth I wish to have no other desires but His. Receive them in satisfaction for my sins, and in thanksgiving for all Thy benefits. Grant me through His merits all the graces necessary for my salvation, especially that of final perseverance. Receive them as so many acts of love, adoration, and praise, which I offer to Thy divine Majesty, since it is through the heart of Jesus that Thou art worthily honored and glorified. *Amen.*

PRAYER OF ST. ALPHONSUS
LIGUORI TO THE SACRED
HEART.

O ADORABLE heart of my Jesus, heart created expressly for the love of men! Until now I have shown towards Thee only ingratitude. Pardon me, O my Jesus. Heart of my Jesus, abyss of love and of mercy, how is it possible that I do not die of sorrow when I reflect on Thy goodness to me and my ingratitude to Thee? Thou, my Creator, after having created me, hast given Thy blood and Thy life for

me ; and, not content with this, Thou hast invented a means of offering Thyself up every day for me in the holy Eucharist, exposing Thyself to a thousand insults and outrages. Ah, Jesus, do Thou wound my heart with a great contrition for my sins, and a lively love for Thee. Through Thy tears and Thy blood give me the grace of perseverance in Thy fervent love until I breathe my last sigh. *Amen.*

A PRAYER.

ADORABLE Heart, which
in all Thou hast done

and suffered on earth, hast sought the glory of the Celestial Father, and the accomplishment of His most holy will, grant, that in union with Thy most holy dispositions, I may offer to Him the action I am about to commence, with the sole desire of pleasing Him and doing His will; and grant me the grace to perform it as I ought. *Amen.*

The Litany of the Saints.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us. Christ, graciously hear us.
God, the Father of heaven, *Have mercy on us.*

God, the Son, Redeemer of the world, *Have mercy on us.*

God, the Holy Ghost, *Have mercy on us.*

Holy Trinity, one God, *Have mercy on us.*

Holy Mary, *Pray for us.*

Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy Angels and
Archangels,
All ye holy Orders of
blessed spirits,
St. John the Baptist,
St. Joseph,
All ye holy Patriarchs
and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James (son of Zeb.),
St. John,
St. Thomas,

Pray for us.

St. James (son of Alph.),
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnabas,
St. Luke,
St. Mark,
All ye holy Apostles and
Evangelists,
All ye holy disciples of
our Lord,
All ye holy Innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
SS. Fabian and Sebastian,

Pray for us.

SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy Bishops and
Confessors,
All ye holy Doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,

Pray for us.

272 LITANY OF THE SAINTS.

All ye holy Priests and
Levites,
All ye holy Monks and
Hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Catherine,
St. Anastasia,
All ye holy Virgins and
Widows,
All ye holy Saints of God,
Make intercession for us.
Be merciful, *Spare us, O*
Lord.
Be merciful, *Graciously hear*
us, O Lord.

Pray for us.

From all evil,
From all sin;
From Thy wrath,
From sudden and unpro-
vided death,
From the snares of the
devil,
From anger, hatred, and
all ill will,
From the spirit of forni-
cation,
From lightning and tem-
pest,
From everlasting death,
Through the mystery of
Thy holy incarna-
tion,
Through Thy com-
ing,

O Lord, deliver us.

Through Thy nativ-	} <i>O Lord, deliver us.</i>
ity,	
Through Thy baptism	
and holy fasting,	
Through Thy cross and	
passion,	
Through Thy death and	
burial,	
Through Thy holy resur-	
rection,	}
Through Thy admirable	
ascension,	
Through the coming of	
the Holy Ghost the	}
Comforter,	
In the day of judg-	
ment,	}
We sinners, <i>beseech Thee,</i>	
<i>hear us.</i>	

That Thou wouldst spare
us,

That Thou wouldst par-
don us,

That Thou wouldst
bring us to true pen-
ance,

That Thou wouldst
vouchsafe to govern
and preserve Thy holy
Church,

That Thou wouldst
vouchsafe to preserve
our Apostolic Prelate,
and all orders of the
Church in holy re-
ligion,

That Thou wouldst
vouchsafe to humble

We beseech Thee, hear us.

the enemies of holy
 Church,
 That Thou wouldst
 vouchsafe to give peace
 and true concord to
 Christian kings and
 princes,
 That Thou wouldst
 vouchsafe to grant
 peace and unity to all
 Christian people,
 That Thou wouldst
 vouchsafe to confirm
 and preserve us in Thy
 holy service,
 That Thou wouldst lift
 up our minds to heav-
 enly desires,
 That Thou wouldst ren-

We beseech Thee, hear us.

der eternal blessings to
 all our benefactors,
 That Thou wouldst de-
 liver our souls and
 those of our brethren,
 relations and bene-
 factors, from eternal
 damnation,
 That Thou wouldst
 vouchsafe to give and
 preserve the fruits of
 the earth,
 That Thou wouldst
 vouchsafe to grant eter-
 nal rest to all the faith-
 ful departed,
 That Thou wouldst
 vouchsafe graciously
 to hear us,

We beseech Thee, hear us.

Son of God, *We beseech Thee,*
hear us.

Lamb of God, who takest
away the sins of the world,
Spare us, O Lord.

Lamb of God, who takest
away the sins of the world,
Hear us, O Lord.

Lamb of God, who takest
away the sins of the world,
Have mercy on us.

Christ, hear us. Christ, gra-
ciously hear us. Lord,
have mercy on us. Christ,
have mercy on us. Lord,
have mercy on us.

Our Father, etc.

V. And lead us not into
temptation.

R. But deliver us from evil.
Amen.

Psalm 69.

O GOD, come to my assistance: O Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them be turned backward, and blush for shame, that desire evil to me.

Let them presently be turned away, blushing for shame, that say to me, 'Tis well, 'tis well.

Let all that seek Thee, rejoice and be glad in Thee;

and let such as love Thy salvation say always, The Lord be magnified.

But I am needy and poor :
O God, help me.

Thou art my helper and my deliverer : O Lord, make no delay.

Glory be to the Father, etc.

V. Save Thy servants. *R.* Trusting in Thee, O my God.

V. Be unto us, O Lord, a tower of strength. *R.* From the face of the enemy. *V.*

Let not the enemy prevail against us. *R.* Nor the son

of iniquity have power to hurt us. *V.* O Lord, deal

not with us according to our

sins. *R.* Nor reward us according to our iniquities.

V. Let us pray for our Sovereign Pontiff, N.

R. May the Lord preserve him, and give him life, and make him blessed on earth, and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who do us good.

V. Let us pray for the faithful departed.

R. Eternal rest grant unto them, O Lord; and let

perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren. *R.* O my God, save Thy servants, trusting in Thee.

V. Send them help, O Lord, from Thy holy place.

R. And defend them out of Sion.

V. O Lord, hear my prayer,

R. And let my cry come unto Thee.

Let us Pray.

O GOD, whose property it is always to have mercy,

and to spare; receive our petitions, that we and all Thy servants, who are bound by the chain of sin, may, by the compassion of Thy goodness, mercifully be absolved.

GRACIOUSLY hear, we beseech Thee, O Lord, the prayer of Thy suppliants, and pardon the sins of them that confess to Thee; that in Thy bounty, Thou mayest grant us pardon and peace.

SHOW forth upon us, O Lord, in Thy mercy, Thy unspeakable pity; that Thou mayest both loose us of all our sins, and deliver us from

the punishment which we deserve for them.

O GOD, who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people, making supplication to Thee, and turn away the scourges of Thy anger, which we deserve for our sins.

ALMIGHTY and everlasting God, have mercy upon Thy servant N., our Sovereign Pontiff, and direct him according to Thy mercy, in the way of everlasting salvation; that by Thy grace he may desire such things as

are pleasing to Thee, and perform them with all his strength.

O GOD, from whom are all holy desires, right counsels, and just works, give unto Thy servants that peace which the world cannot give; that our hearts, being disposed to keep Thy commandments, and the fear of enemies being taken away, our days, by Thy protection, may be peaceful.

INFLAME, O Lord, our reins and our hearts with the fire of the Holy Ghost; that we may serve Thee with

a chaste body, and please
Thee with a clean heart.

O GOD, the Creator and
Redeemer of all the
faithful, grant unto the souls
of Thy servants departed the
remission of all their sins;
that, through pious sup-
plications, they may obtain
the pardon which they have
always desired.

DIRECT, we beseech Thee,
O Lord, our actions by
Thy inspiration, and further
them with Thy continual help
that every prayer and work
of ours may always begin

from Thee, and through Thee
be brought to an end.

ALMIGHTY and everlast-
ing God, who hast do-
minion over the living and
the dead, and art merciful to
all those whom Thou fore-
knowest shall be Thine by
faith and good works; we
humbly beseech Thee, that
they for whom we have re-
solved to offer our prayers,
whether this present world
still detain them in the
flesh, or the world to come
hath already received them
stripped of their bodies, may,
by the intercession of Thy

saints, and the clemency of Thy goodness, obtain pardon and full remission of all their sins, through, etc. *R.* Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the Almighty and most merciful Lord graciously hear us. *R.* Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

holy Way of the Cross.

PRAYERS AND DEVOTIONS COM-
POSED BY ST. ALPHONSUS
LIGUORI, A. D. 1787.

Let each one make an Act of Contrition, and form the intention for the application of the Indulgence to be gained.

MY Lord Jesus Christ, Thou hast made this journey to die for me with love unutterable, and I have so many times unworthily abandoned Thee ; but now I love Thee with my whole heart, and because I love Thee I repent sincerely for having ever offended Thee. Pardon me, my God, and permit me to accompany Thee on this journey. Thou goest to die for love of me ; I wish also, my beloved Redeemer, to die for love

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of Thee. My Jesus, I will live and die always united to Thee.

1. At the Cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last.

FIRST STATION.

JESUS IS CONDEMNED TO DEATH.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world.

Consider how Jesus, after having been scourged and crowned with thorns, was unjustly condemned by Pilate to die on the Cross.

MY adorable Jesus, it was not Pilate; no, it was my sins that condemned Thee to die. I beseech Thee, by the merits of this sorrowful journey, to assist my soul in her journey towards eternity.

I love Thee, my beloved Jesus ;
I love Thee more than myself ; I
repent with my whole heart of hav-
ing offended Thee. Never permit
me to separate myself from Thee
again. Grant that I may love
Thee always ; and then do with me
what Thou wilt.

Our Father. Hail Mary. Glory
be, etc.

2. Through her heart, His sorrow
 sharing,
 All His bitter anguish bearing,
 Lo ! the piercing sword had
 passed !

SECOND STATION.

JESUS IS MADE TO BEAR HIS CROSS.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross,
etc.

*Consider how Jesus, in making this
journey with the Cross on His*

shoulders, thought of us, and for us offered to His Father the death He was about to undergo.

MY most beloved Jesus, I embrace all the tribulations Thou hast destined for me until death. I beseech Thee, by the merits of the pain Thou didst suffer in carrying Thy Cross, to give me the necessary help to carry mine with perfect patience and resignation. I love Thee, Jesus my love; I repent of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always, and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

3. O, how sad, and sore distressed,
Now was she, that Mother
Blessed
Of the sole begotten One.

THIRD STATION.

JESUS FALLS THE FIRST TIME
UNDER HIS CROSS.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross,
etc.

Consider this first fall of Jesus under His Cross. His flesh was torn by the scourges, His head crowned with thorns, and He had lost a great quantity of blood. He was so weakened that He could scarcely walk, and yet He had to carry this great load upon His shoulders. The soldiers struck Him rudely, and thus He fell several times in His journey.

MY Jesus, it is not the weight of the Cross, but of my sins, which has made Thee suffer so much pain. Ah ! by the merits of this great fall, deliver me from the misfortune of falling into mortal

sin. I love Thee, O my Jesus, with my whole heart ; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always, and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

4. Woe-begone, with heart's prostration,
 Mother meek, the bitter Passion
 Saw she of her glorious Son.

FOURTH STATION.

JESUS MEETS HIS AFFLICTED
 MOTHER.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross,
 etc.

*Consider the meeting of the Son and
 the Mother, which took place on this*

journey. Jesus and Mary kissed each other, and their looks became as so many arrows to wound those hearts which loved each other so tenderly.

MY most loving Jesus, by the sorrow that Thou didst experience in this meeting, grant me the grace of a truly devoted love for Thy most holy Mother. And thou, my Queen, who wast overwhelmed with sorrow, obtain for me, by thy intercession, a continual and tender remembrance of the Passion of thy Son. I love Thee, Jesus my love ; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always, and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

5. Who could mark, from tears
refraining,

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Christ's dear Mother uncom-
plaining,
In so great a sorrow bowed?

FIFTH STATION.

THE CYRENIAN HELPS JESUS TO
CARRY HIS CROSS.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross,
etc.

Consider how the Jews, seeing that at each step Jesus from weakness was on the point of expiring, and fearing that He would die on the way, when they wished Him to die the ignominious death of the Cross, constrained Simon the Cyrenian to carry the Cross behind our Lord.

MY most beloved Jesus, I will not refuse the Cross as the Cyrenian did ; I accept it—I embrace it. I accept in particular the death Thou hast destined for me, with all the pains which may

accompany it ; I unite it to Thy death—I offer it to Thee. Thou hast died for love of me ; I will die for love of Thee, and to please Thee. Help me by Thy grace. I love Thee, Jesus my love ; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always ; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

6. Who, unmoved, behold her
 languish,
 Underneath His cross of an-
 guish,
 'Mid the fierce, unpitied
 crowd ?

SIXTH STATION.

**VERONICA WIPES THE FACE OF
JESUS.**

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross, etc.

Consider how the holy woman named Veronica, seeing Jesus so afflicted, and His face bathed in sweat and blood, presented Him with a towel, with which He wiped His adorable face, leaving on it the impression of His holy countenance.

MY most beloved Jesus, Thy face was beautiful before, but in this journey it has lost all its beauty, and wounds and blood have disfigured it. Alas ! my soul also was once beautiful, when it received Thy grace in Baptism ; but I have disfigured it since by my sins. Thou alone my Redeemer, canst restore it to its former beauty. Do this by Thy passion, O Jesus. I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always ; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory
be, etc.

7. For His people's sins rejected,
She, her Jesus, unprotected,
Saw with thorns, with
scourges rent.

SEVENTH STATION.

JESUS FALLS THE SECOND TIME.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross,
etc.

*Consider the second fall of Jesus under
the Cross—a fall which renews the
pain of all the wounds of the head
and members of our afflicted Lord.*

MY most gentle Jesus, how many
times Thou hast pardoned
me, and how many times have I
fallen again, and begun again to
offend Thee! Oh! by the merits
of this new fall, give me the neces-
sary helps to persevere in Thy

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grace until death. Grant that in all temptations which assail me I may always commend myself to Thee. I love Thee, Jesus my love, with my whole heart ; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always ; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

8. Saw her Son, from judgment
taken,
Her belov'd in death forsaken,
Till His Spirit forth He sent.

EIGHTH STATION.

JESUS SPEAKS TO THE WOMEN OF
JERUSALEM.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross,
etc.

Consider how those women wept with compassion at seeing Jesus in such a pitiable state, streaming with blood, as He walked along. But Jesus said to them: Weep not for Me, but for your children.

MY Jesus, laden with sorrows
 I weep for the offences I
 have committed against Thee, be-
 cause of the pains they have de-
 served, and still more because of
 the displeasure they have caused
 Thee, who hast loved me so much.
 It is Thy love, more than the fear
 of hell, which causes me to weep
 for my sins. My Jesus, I love
 Thee more than myself; I repent
 of having offended Thee. Never
 permit me to offend Thee again.
 Grant that I may love Thee always;
 and then do with me what Thou
 wilt.

Our Father. Hail Mary. Glory
 be, etc.

9. Fount of love and holy sorrow,
 Mother, may my spirit borrow,
 Somewhat of thy woe pro-
 found.

NINTH STATION.

JESUS FALLS THE THIRD TIME.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross,
 etc.

Consider the third fall of Jesus. His weakness was extreme, and the cruelty of His executioners excessive, who tried to hasten His steps when He had scarcely strength to move.

AH, my outraged Jesus, by the merits of the weakness Thou didst suffer in going to Calvary, give me strength sufficient to conquer all human respect, and all my wicked passions, which have led me to despise Thy friendship. I love Thee, Jesus my love, with my whole heart; I repent of having

offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always ; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

10. Unto Christ, with pure emotion,
 Raise my contrite heart's devotion,
 Love to read in every wound.

TENTH STATION.

JESUS IS STRIPPED OF HIS
 GARMENTS.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross,
 etc.

Consider the violence with which the executioners stripped Jesus. His inner garments adhered to His torn flesh, and they dragged them off so roughly that the skin came with them. Compassionate your Saviour thus cruelly treated, and say to Him :

MY innocent Jesus, by the merits of the torment Thou hast felt, help me to strip myself of all affection to things of earth, in order that I may place all my love in Thee, who art so worthy of my love. I love Thee, O Jesus, with my whole heart ; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always ; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

11. Those five wounds on Jesus
 smitten,
 Mother ! in my heart be written,
 Deep as in thine own they be.

ELEVENTH STATION.

JESUS IS NAILED TO THE CROSS.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross, etc.

Consider how Jesus, after being thrown on the Cross, extended His hands, and offered to His Eternal Father the sacrifice of His life for our salvation. These barbarians fastened Him with nails, and then, raising the Cross, allowed Him to die with anguish on this infamous gibbet.

MY Jesus ! loaded with contempt, nail my heart to Thy feet, that it may ever remain there, to love Thee, and never quit Thee again. I love Thee more than myself ; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always ; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

12. Thou, my Saviour's Cross who bearest,

Thou, thy Son's rebuke who
sharest,
Let me share them both with
thee !

TWELFTH STATION.

JESUS DIES ON THE CROSS.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross,
etc.

*Consider how thy Jesus, after three
hours' Agony on the Cross, con-
sumed at length with anguish, aban-
dons Himself to the weight of His
body, bows His head and dies.*

O MY dying Jesus, I kiss de-
voutly the Cross on which
Thou didst die for love of me. I
have merited by my sins to die
a miserable death, but Thy death
is my hope. Ah, by the merits of
Thy death, give me grace to die,
embracing Thy feet, and burning

with love to Thee. I commit my soul into Thy hands. I love Thee with my whole heart ; I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always ; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

13. In the Passion of my Maker,
Be my sinful soul partaker,
Weep till death, and keep
with thee.

THIRTEENTH STATION.

JESUS IS TAKEN DOWN FROM THE
CROSS.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross,
etc.

*Consider how, after the death of our
Lord, two of His disciples, Joseph*

and Nicodemus, took Him down from the Cross, and placed Him in the arms of His afflicted Mother, who received Him with unutterable tenderness, and pressed Him to her bosom.

O MOTHER of sorrow, for the love of this Son, accept me for thy servant, and pray to Him for me. And Thou, my Redeemer, since Thou hast died for me, permit me to love Thee; for I wish but Thee, and nothing more. I love Thee, my Jesus, and I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

14. Mine with thee be that sad station,
There to watch the great salvation

Wrought upon th' atoning
Tree.

FOURTEENTH STATION.

JESUS IS PLACED IN THE
SEPULCHRE.

V. We adore Thee, O Christ, etc.

R. Because by Thy holy Cross,
etc.

Consider how the disciples carried the body of Jesus to bury it, accompanied by His holy Mother, who arranged it in the sepulchre with her own hands. They then closed the tomb, and all withdrew.

AH, my buried Jesus, I kiss
the stone that encloses Thee.
But Thou didst rise again the third
day. I beseech Thee by Thy Res-
urrection, make me rise glorious
with Thee at the last day, to be
always united with Thee in heaven,
to praise Thee and love Thee for-
ever. I love Thee, and I repent

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of ever having offended Thee.
Never permit me to offend Thee
again. Grant that I may love
Thee always; and then do with
me what Thou wilt.

Our Father. Hail Mary. Glory
be, etc.

15. Virgin, thou of virgins fairest,
May the bitter woe thou sharest
Make on me impression
deep.

16. Thus Christ's dying may I
carry,
With Him in His Passion
tarry,
And His Wounds in memory
keep.

17. May His Wounds transfix me
wholly,
May His Cross and Life Blood
holy
Ebriate my heart and mind ;

18. Thus inflamed with pure affection,
In the Virgin's Son protection
May I at the judgment find.
- 19 When in death my limbs are
failing,
Let Thy Mother's prayer prevailing
Lift me, Jesus ! to Thy
throne ;
20. To my parting soul be given
Entrance through the gate of
Heaven,
There confess me for Thine
own. *Amen.*

After this, say the Our Father, the Hail Mary, and the Glory be to the Father five times, in honor of the Passion of Jesus Christ, to gain the other indulgences granted to those who recite them.

A VISIT TO OUR LADY OF
SORROWS.

*To be made before her Altar or Image,
immediately after performing the
Stations, or at any other time.*

O MOST holy Mother, Queen of Sorrows, who didst follow thy beloved Son through all the Way of the Cross, and whose heart was pierced with a fresh sword of grief at all the Stations of that most sorrowful journey ; obtain for us, we beseech thee, O most loving Mother, a perpetual remembrance of our Blessed Saviour's Cross and Death, and a true and tender devotion to all the mysteries of His most holy Passion ; obtain for us the grace to hate sin, even as He hated it in the agony in the garden ; to endure wrong and insult with all patience, as He endured them in the judgment-hall ; to be

meek and humble in all our trials, as He was before His judges ; to love our enemies even as He loved His murderers, and prayed for them upon the Cross ; and to glorify God and do good to our neighbors, even as He did in every mystery of His sufferings. O Queen of Martyrs, who, by the dolors of thy immaculate heart on Calvary, didst merit to share the Passion of our most dear Redeemer, obtain for us some portion of thy compassion, that, for the love of Jesus crucified, we may be crucified to the world in this life ; and in the life to come may, by His infinite merits and thy powerful intercession, reign with Him in glory everlasting. *Amen.*

The Thirty Days' Prayer

TO OUR BLESSED REDEEMER IN
HONOR OF HIS BITTER
PASSION.

GLORY, honor, and praise be to
our Lord Jesus Christ; may
all the world adore Thee: blessed
be Thy Holy Name, who for us
sinners vouchsafed to be born of an
humble Virgin; and blessed be
Thy infinite goodness, who died
upon the cross for our redemp-
tion.

O Jesus, Son of God, and Saviour
of mankind, we beseech Thee to
have mercy on us, and so dispose
our lives here by Thy grace, that
we may hereafter rejoice with Thee
forever in Thy heavenly kingdom.
Amen.

O DEAR Jesus, my blessed Sav-
iour and Redeemer, the sweet

Comforter of all sad, desolate, and distressed souls ; behold Thy poor servant, humbly prostrate at the foot of Thy holy cross, bewailing his misery, imploring Thy mercy, and beseeching Thee to take pity and compassion upon him in this his present and pressing affliction, (infirmity, poverty, temptation, trouble, or whatsoever other spiritual or corporal necessity).

Hear my prayers, O assured refuge of all afflicted wretches ! Behold my tears, consider my sorrows, and remedy my distresses ; for, finding myself encompassed with very grievous calamities, by reason of my great crimes, I know not whither to fly for succor, or to whom I may make my moan, but to Thee, my meek and merciful Saviour, with a full hope and confidence that Thou, O my loving Redeemer, wilt vouchsafe to lend the ears of Thy ordinary pity and

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accustomed clemency to the humble petition of Thy poor child ; and by that sweetness which Thy blessed soul perceived at the time of Thy alliance with our human nature, when, resolving, with the Father and the Holy Ghost, to unite Thy divine person to mortal flesh for man's salvation, Thou didst send Thy angel to Thy holy Virgin Mary with those happy tidings, and clothing Thyself with our human nature, in her chaste womb, remained true God and true man, for the space of nine months, in her sacred womb.

By the anguish Thou endured, when the time of Thy designed passion drew nigh, Thou didst pray to Thy eternal Father, that if it might stand with His most divine providence, Thou desired that the bitter chalice might pass away from Thee ! yet concluding with a most perfect act of resignation—*Not my*

will, O heavenly Father, but Thine, be done.

By the outrageous injuries, shameful disgraces, cruel blows, contumelious blasphemies, forged witnesses, false accusations, and unjust judgments, which Thou, innocent Lamb! patiently endured; by the shackles which fettered Thy limbs, the tears which flowed from Thine eyes, the blood which trickled from Thy whole body; by the fears, sorrows, and sadness of Thy heart; by the shame Thou received in being stripped of Thy garments, to hang naked on the cross, in the sight of Thy sorrowful Mother, and in the presence of all the people.

By Thy royal head crowned with thorns, and smitten with a reed; by Thy thirst quenched with vinegar and gall; by Thy side opened with a spear, whence issued blood and water, to refresh our souls with

that living fountain of Thy love and mercy; by the sharp nails wherewith Thy tender hands and feet were cruelly pierced and fastened to the cross; by the recommendation of Thy departing soul to Thy heavenly Father, saying, *Into Thy hands I commend my spirit*; by Thy praying for Thy enemies, saying, *O Father, forgive them, for they know not what they do*; by Thy giving up the ghost, when Thou didst cry out with a loud voice, *My God, my God, why hast Thou forsaken me?* and then, bowing down Thy most blessed head to impart the kiss of peace, said, *It is consummated*.

By the great mercy Thou didst show towards the penitent thief, saying, *This day thou shalt be with me in Paradise*; by thy descent into Limbus, and the joy thou didst communicate to the just souls therein detained; by the

glory of Thy triumphant resurrection, and the consoling apparition Thou frequently didst make for forty days' space to Thy sacred Virgin Mother, to Thy apostles, and Thy other chosen friends and servants ; by Thy admirable ascension, when in the sight of Thy Mother and Thy Apostles, Thou wast elevated into heaven ; by the miraculous coming down of the Holy Ghost, in the form of fiery tongues, whereby Thou didst replenish the hearts of Thy Disciples with Thy love, and gave them strength and courage to plant Thy faith in the whole world ; by the dreadful day of general judgment, on which Thou art to pass sentence on all mankind.

By all those sorrows, joys, passions, and whatsoever else is near and dear to Thee in heaven and on earth, take pity on me, O compassionate Redeemer ; hear my

prayers, and grant me that for which I now most humbly and heartily petition Thee.

[Mention here the thing you desire ; or reflect mentally upon it.]

GIVE me, O gracious Saviour, speedy and efficacious feelings of Thy divine succor and comfort, who according to the accustomed sweetness of Thy tender heart, art wont to grant the requests of those who really fear and love Thee, even to their own souls' desire and satisfaction ; bestow on me, also, O my blessed Lord Jesus, a constant faith, a confident hope, a perfect charity, a cordial contrition, a sincere confession, a competent satisfaction, a diligent custody of myself from future failings, a heroic contempt of the world, a complete conquest of my passions, a zealous imitation of Thy exem-

plary life and conversation, an entire accomplishment of my vows, an absolute mortification of my self-will, a willing readiness to die for Thy love and honor, a final perseverance in grace and good works, a happy departure of my soul out of this world, with my perfect senses about me, Thy holy sacraments to strengthen me, Thyself, O dear Jesus, to comfort me, Thy sacred Virgin Mother, with the saints, my particular patrons, to pray for me, and my good angel to conduct me to eternal rest, eternal life, eternal happiness. *Amen.*

Thirty Days' Prayer to the Blessed Virgin Mary.

IN HONOR OF THE SACRED PASSION
OF OUR LORD JESUS CHRIST.

By the devout recital of this prayer, for the above space of time, we may mercifully hope to obtain our lawful request. It is particularly recommended as a proper devotion for every day in Lent, and all the Fridays throughout the year.

EVER glorious and blessed Mary, Queen of Virgins, Mother of Mercy, hope and comfort of dejected and desolate souls, through that sword of sorrow which pierced thy tender heart whilst thine only Son, Christ Jesus, our Lord, suffered death and ignominy on the cross; through that filial tenderness and pure love He had

for thee, grieving in thy grief, whilst from His cross He recommended thee to the care and protection of His beloved disciple, St. John, take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmities and miseries, of what kind soever. Thou art the Mother of Mercies, the sweet Consolatrix and only refuge of the needy and the orphan, of the desolate and afflicted. Cast, therefore, an eye of pity on a miserable, forlorn child of Eve, and hear my prayer; for since, in just punishment of my sins, I find myself encompassed by a multitude of evils, and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than under the wings of thy maternal protection? Attend,

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therefore, I beseech thee, with an ear of pity and compassion, to my humble and earnest request. I ask it, through the bowels of mercy of thy dear Son ; through that love and condescension wherewith He embraced our nature, when, in compliance with thy divine will, thou gavest thy consent, and whom, after the expiration of nine months, thou didst bring forth from the chaste enclosure of thy womb, to visit this world, and bless it with His presence. I ask it, through that anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when He besought His eternal Father, to remove from Him, if possible, the bitter chalice of His future passion. I ask it, through the threefold repetition of His prayers in the Garden, from whence afterwards, with dolorous steps and mournful tears, thou

didst accompany Him to the doleful theatre of His death and sufferings. I ask it, through the welts and sores of His virginal flesh, occasioned by the cords and whips wherewith He was bound and scourged, when stripped of His seamless garment, for which His executioners afterwards cast lots. I ask it, through the scoffs and ignominies by which He was insulted; the false accusations and unjust sentence by which He was condemned to death, and which He bore with heavenly patience. I ask it, through His bitter tears and bloody sweat; His silence and resignation; His sadness and grief of heart. I ask it, through the blood which trickled from His royal and sacred head, when struck with the sceptre of a reed, and pierced with His crown of thorns. I ask it, through the excruciating torments He suffered, when His

hands and feet were fastened with gross nails to the tree of the cross. I ask it, through His vehement thirst, and bitter potion of vinegar and gall. I ask it, through His dereliction on the cross, when He exclaimed, "My God! my God! why hast Thou forsaken me?" I ask it, through His mercy extended to the good thief, and through His recommending His precious soul and spirit into the hands of His eternal Father before He expired, saying, "All is consummated." I ask it, through the blood mixed with water, which issued from His sacred side when pierced with a lance, and whence a flood of grace and mercy has flowed to us. I ask it, through His immaculate life, bitter passion, and ignominious death on the cross, at which nature itself was thrown into convulsions, by the bursting of rocks, rending of the veil of the Temple, the

earthquake, and darkness of the sun and moon. I ask it, through His descent into hell, where He comforted the Saints of the old law with His presence, and led captivity captive. I ask it, through His glorious victory over death, when He arose again to life on the third day, and through the joy which His appearance for forty days after gave thee, His blessed Mother, His Apostles, and the rest of His Disciples ; when in thine and their presence He miraculously ascended into heaven. I ask it, through the grace of the Holy Ghost, infused into the hearts of His Disciples ; when He descended upon them in the form of fiery tongues, and by which they were inspired with zeal in the conversion of the world, when they went to preach the gospel. I ask it, through the awful appearance of thy Son, at the last dreadful day, when He shall come

to judge the living and the dead, and the world by fire. I ask it, through the compassion He bore thee in this life, and the ineffable joy thou didst feel at thine assumption into heaven, where thou art eternally absorbed in the sweet contemplation of His divine perfections. O glorious and ever blessed Virgin! comfort the heart of thy supplicant, by obtaining for me,—

[Here mention or reflect on your lawful request, under the reservation of its being agreeable to the will of God, who sees whether it will contribute towards your spiritual good.]

And as I am persuaded my Divine Saviour doth honor thee as His beloved Mother, to whom He refuses nothing, because thou askest nothing contrary to His honor, so let me speedily experience the efficacy of thy powerful intercession,

according to the tenderness of thy maternal affection, and His filial loving heart, who mercifully granteth the requests and complieth with the desires of those that love and fear Him. Wherefore, O most blessed Virgin, beside the object of my present petition, and whatever else I may stand in need of, obtain for me also of thy dear Son, our Lord and our God, a lively faith, firm hope, perfect charity, true contrition of heart, unfeigned tears of compunction, sincere confession, condign satisfaction, abstinence from sin, love of God and my neighbor, contempt of the world, patience to suffer affronts and ignominies, nay, even, if necessary, an opprobrious death itself, for love of thy Son, our Saviour Jesus Christ. Obtain likewise for me, O sacred Mother of God, perseverance in good works, performance of good resolutions, mortification

of self-will, a pious conversation through life, and, at my last moments, strong and sincere repentance, accompanied by such a lively and attentive presence of mind, as may enable me to receive the last Sacrament of the Church worthily, and die in thy friendship and favor. Lastly, obtain through thy Son, I beseech thee, for the souls of my parents, brethren, relatives and benefactors, both living and dead, life everlasting, from the *only* Giver of every good and perfect gift, the Lord God Almighty : to whom be all power, now and for ever. *Amen.*

A MOST DEVOUT ACT OF CONTRITION.

O MY GOD ! the God of my heart ! my soul ! my life ! and all that is within me ! whom I have so much offended, that neither

the sands on the sea shore, the stars in the heavens, the flowers of the fields, nor the leaves of the trees, can equal the infinite number and unspeakable variety of my sins. I have sinned, I have offended Thee, and done evil before the face of heaven and earth ! I have departed from Thy law ; turned my back on Thy grace ; adored what offended Thee ; made an idol of my guilt, and run on without fear or shame in the ways of deceit, vanity, and perdition. Ah ! my God, how much am I grieved for having offended Thee ! I am more troubled at the greatness of the torments which I have deserved for my sins. I would have my sorrow for my sins to be as great as the sins themselves : I would have my regret for having displeased Thee proportioned to the injuries committed against Thee : I would have a grief equal to Thy mercy :

I would willingly bewail the enormity of my sins with tears of blood : more for the offence and insult offered Thy divine Majesty than for the injury and perdition they bring upon myself. But where shall I find so deep a sense of sorrow, save only in the fountain of Thy grace? Where shall I find such a grief, save only in the contemplation of Thy immense goodness and infinite Majesty? Whence are those tears to flow, save only from the ocean of Thy mercy? Here I cast myself at Thy feet : consider not in what manner, at what time, or how late : consider only that I come. But ah ! Lord, in how miserable a condition ! how filthy, how abominable ! Clad with the deformity of my sins, covered with the filthiness of my offences, and defiled with the abominations of a vicious life ! But, in approaching Thee, O my God, I come with

the confidence of finding in Thy mercy a secure haven ; in Thy compassion, protection ; in Thy clemency, a refuge ; and in Thy goodness, a remedy. Wherefore, O Lord, under the dread of Thy justice, I seek no other remedy, save that of Thy mercy, nor fly to any other shelter, but that of Thy clemency. In Thee I place my trust, O my God : for though by sin I have lost the nature and privilege of a son, yet Thou, O Lord, infinitely good, dost not lose the nature and condition Thou hast of a Father. Let then, O Lord, Thy infinite grace complete that work in me which Thy infinite mercy has begun. Let Thy clemency come to the succor of Thy miserable creature : take pity and compassion on my poor soul. I am firmly resolved, with the aid of Thy grace, to amend my life, confess my sins, and persevere in Thy

service ; to pardon injuries, avoid the occasions of evil, and abhor my vices : to make such restitution as I am able, and to observe, as in duty bound, all Thy commandments. I trust, O Lord, in Thy infinite goodness, that Thou wilt pardon all my sins, through the death and passion of my Lord Jesus Christ ; for though in His wounds there is justice to punish me, yet in the same wounds there is likewise mercy to forgive me. Mercy ! mercy ! mercy ! Jesus, have mercy upon me.

Thirty Days' Prayer to St. Joseph,

CHASTE SPOUSE OF THE EVER IM-
MACULATE AND BLESSED VIRGIN
MARY, AND REPUTED FATHER
OF JESUS CHRIST.

*To Obtain a Happy Death and other
Good Intentions.*

EVER blessed and glorious Joseph, kind and indulgent Father, and compassionate friend of all in sorrow, through that bitter grief with which thy heart was saturated when thou didst behold the sufferings of the Infant Saviour, and in prophetic view didst contemplate His most ignominious passion and death; take pity, I beseech thee, on my poverty and necessities; council me in my doubts; and console me in all my anxieties. Thou art the good

Father and protector of orphans, the advocate of the defenceless, the patron of those who are in need and desolation. Do not disregard the petition of thy poor child; my sins have drawn upon me the just displeasure of my God, and hence I am surrounded with sorrows. To thee, O amiable guardian of the poor neglected family of Nazareth, do I fly for shelter and protection. Listen, then, I entreat thee, with a father's solicitude, to the earnest prayer of thy poor suppliant, and obtain for me the objects of my petition. I ask it by the infinite mercy of the eternal Son of God; which induced Him to assume our nature, and be born in this world of sorrow. I ask it by the grief which filled thy heart, when ignorant of the mystery wrought in thy Immaculate Spouse, thou didst fear thou shouldst be separated from her.

I ASK it by that weariness, solicitude and suffering which thou didst endure when thou soughtest in vain at the inns of Bethlehem a shelter for the Sacred Virgin and birthplace for the Infant God, and, when being everywhere refused, thou wert obliged to consent that the Queen of Heaven should give birth to the world's Redeemer in a wretched stable. I ask it by that most sad, painful duty imposed on thee, when the Divine Child being eight days old, thou wert obliged to inflict a deep wound on His tender body, and thus be the first to make flow that sacred blood which was to wash away the sins of the world. I ask it by the sweetness and power of that sacred name, Jesus, thou didst confer on the adorable Infant. I ask it by that mortal anguish inflicted on thee by the prophecy of holy Simeon, which declared the child

Jesus and His holy Mother, the future victims of their love and our sins. I ask it through that sorrow and anguish which filled thy soul when the angel declared to thee that the life of the Child Jesus was sought by His enemies, from whose impious designs thou wert obliged to fly with Him and His blessed Mother into Egypt. I ask it by all the pains, fatigues and toils of that long and perilous pilgrimage. I ask it by all the sorrows thou didst endure, when in Egypt thou wert not able even by the sweat of thy brow, to procure poor food and clothing for thy most poor family. I ask it by all the grief thou didst feel each time the Divine Child asked for a morsel of bread, and thou hadst it not to give Him. I ask it by all the solicitude to preserve the Sacred Child and the Immaculate Mary during thy second journey when thou wert ordered to

return to thy native country. I ask it by thy peaceful dwelling in Nazareth, in which so many joys and sorrows were mingled. I ask it by thy extreme affliction, in being three days deprived of the company of the adorable Child. I ask it by the joy at finding Him in the temple and by the ineffable consolation imparted to thee in the cottage of Nazareth, with the society of the little Jesus. I ask it by that wonderful condescension by which He subjected Himself to thy will. I ask it through that dolorous view, continually in thy mind, of all thy Jesus was to suffer. I ask it by that painful contemplation, which made thee foresee the divine little hands and feet, now so active in serving thee, one day to be pierced with cruel nails; that head, which rested gently on thy bosom, crowned with sharp thorns; that delicate body,

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which thou didst tenderly fold in thy mantle and press to thy heart, stripped and extended on a cross. I ask it by that heroic sacrifice of thy will and best affections, by which thou didst offer up to the Eternal Father the last awful moment, when the Man God was to expire for our salvation. I ask it by that perfect love and conformity with which thou didst receive the Divine order to depart from this life, and from the company of Jesus and Mary. I ask it by that exceeding great joy which filled thy soul when the Redeemer of the world, triumphant over death and hell, entered into the possession of His Kingdom, and conducted thee also into it with especial honors. I ask it through Mary's glorious assumption, and through that interminable bliss, which with her, thou wilt eternally derive from the presence of God. O, good Father,

I beseech thee, by all thy sufferings, sorrows and joys, to hear me, and to obtain the grant of my earnest petitions.—(*Here name them or reflect on them*).—Obtain for all those who have asked thy prayers all that is useful to them in the designs of God. And finally, my dear protector, be thou with me and all who are dear to me, in our last moments, that we may eternally chant the praises of

JESUS, MARY AND JOSEPH. *Amen.*

AVE MARIA.

Devout Prayers.

*A Universal Prayer for All Things
Necessary to Salvation.*

O MY God, I believe in Thee ;
do Thou strengthen my faith.
All my hopes are in Thee ; do Thou
secure them. I love Thee with my
whole heart ; teach me to love
Thee daily more and more. I am
sorry that I have offended Thee ;
do Thou increase my sorrow.

I adore Thee as my first begin-
ning. I aspire after Thee as my
last end. I give Thee thanks as
my constant benefactor. I call up-
on Thee as my sovereign protector.

Vouchsafe, O my God, to con-
duct me by Thy wisdom, to restrain
me by Thy justice, to comfort me
by Thy mercy, to defend me by
Thy power.

To Thee I desire to consecrate
all my thoughts, words, actions,

and sufferings ; that henceforward I may think of Thee, speak of Thee, willingly refer all my actions to Thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy will may be done, because it is Thy will, and in the manner Thou willest.

I beg of Thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with a tender affection for Thy goodness, a hatred for my faults, a love for my neighbor, and contempt for the world.

Let me always remember to be submissive to my superiors, con-

descending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in prosperity.

Grant that I may ever be attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labor to overcome nature, to correspond with Thy grace, to keep Thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death ; that I may fear Thy judgments ; that I may escape hell, and, in the end, obtain heaven, through the merits of our Lord Jesus Christ. *Amen.*

PRAYERS FOR THE CHURCH,
FOR THE RULING
POWERS, ETC.

WE pray Thee, O Almighty and Eternal God ! who through Jesus Christ has revealed Thy glory to all nations, to preserve the works of Thy mercy, that Thy Church, being spared through the whole world, may continue, with unchanging faith, in the confession of Thy name.

WE pray Thee, who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life, our chief bishop N. N., the vicar of our Lord Jesus Christ, in the government of his Church; our own bishop, N. N., (*or if he is not consecrated*, our bishop elect); all other bishops, prelates, and pastors of the Church; and especially those who are appointed to exercise amongst us the functions of the holy ministry, and conduct Thy people into the ways of salvation.

WE pray Thee, O God of might, wisdom, and justice, through whom authority is rightly administered, laws are enacted, and judgment decreed, assist with Thy holy spirit of counsel and fortitude, the President of these United States; that his administration may be con-

ducted in righteousness, and be eminently useful to Thy people, over whom he presides; by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Let the light of Thy divine wisdom direct the deliberations of Congress, and shine forth in all proceedings and laws, framed for our rule and government; so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge; and may perpetuate to us the blessings of equal liberty.

WE pray for his excellency, the governor of this State, for the members of assembly, for all judges, magistrates, and other officers who are appointed to guard

our political welfare ; that they may be enabled, by Thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

WE recommend likewise, to Thy unbounded mercy, all our brethren and fellow-citizens, throughout the United States, that they may be blessed in the knowledge, and sanctified in the observance, of Thy most holy law ; that they may be preserved in union, and in that peace which the world cannot give ; and, after enjoying the blessings of this life, be admitted to those which are eternal.

FINALLY, we pray Thee, O Lord of mercy, to remember the souls of Thy servants departed, who are gone before us, with the sign of faith, and repose in the sleep of peace ; the souls of our

parents, relations and friends ; of those, who when living, were members of this congregation, and particularly of such as are lately deceased ; of all benefactors, who by their donations or legacies to this church, witnessed their zeal for the decency of divine worship, and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and everlasting peace, through the same Jesus Christ, our Lord and Saviour. *Amen.*

For the Sovereign Pontiff.

O GOD, the Pastor and Governor of all the faithful, mercifully regard Thy servant N., whom Thou hast placed as chief pastor over Thy Church ; grant, we beseech Thee, that both by word and example he may edify all those who

are under his charge; that, together with the flock committed to his care, he may arrive at life everlasting : through our Lord, etc.

Prayer for the Souls in Purgatory.

O GOD, whose goodness and mercy are unbounded, listen to the prayers we offer Thee in behalf of our suffering brethren, in purgatory. O bountiful Jesus, who upon the cross didst shed the last drop of Thy blood for the redemption of mankind, look with compassion upon the sufferings of these dear souls. Let some drops of that precious blood flow upon them, and purify their least stains, and extinguish the devouring flames in which they are plunged. Deliver them, O merciful Jesus, from that place of darkness and tortures, and receive them immediately into Thy paternal bosom, there to behold, and praise, and love Thee for all eternity.

A Prayer for the Afflicted.

O ALMIGHTY and everlasting God, the Comforter of the sorrowful, and the support of those who are afflicted, give ear to the prayers of such as call on Thee in their tribulation ; that, finding Thy mercy present with them in their necessities, their mourning may be turned into joy : through, etc.

Against Temptations.

O GOD, who justifieth the wicked that repent, and desirest not the death of a sinner, we humbly beseech Thy majesty to defend Thy servants with Thy heavenly grace, who trust in Thy mercy, and preserve them by Thy continual protection ; that they may persevere in Thy service, and by no temptations be ever separated from Thee : through, etc.

A Prayer for the Sick.

O ALMIGHTY and eternal God, the perpetual salvation of them that believe, hear us for Thy sick servants, for whom we humbly crave the help of Thy mercy ; that their health being restored to them, they may render thanks to Thee in Thy Church : through, etc.

A Prayer for the Living.

EXTEND unto Thy faithful, O Lord, the right hand of Thy heavenly succor, that they may seek Thee with all their hearts, and obtain of Thy mercy whatever is necessary to their condition : through, etc.

Prayers to Beg the Grace of the Holy Ghost.

O GOD, who, by the light of the Holy Ghost, hast instructed the hearts of the faithful ; grant

that by the same Spirit, we may have a right understanding in all things, and evermore rejoice in his holy consolation : through, etc.

○ GOD, to whom every heart is open, every will declares itself, and from whom no secret lies concealed, purify, by the inspiration of the Holy Ghost, the thoughts of our hearts ; that we may perfectly love Thee, and worthily serve Thee : through, etc.

Against Wicked Thoughts.

○ ALMIGHTY and most gracious God, mercifully regard our prayers, and deliver our hearts from the temptations of evil thoughts ; that our souls may be made worthy habitations for the Holy Ghost : through, etc.

For Charity.

○ GOD, who makest all things beneficial to them that love

Thee, infuse into our hearts an inviolable love of Thy charity ; that such desires as we conceive by Thy holy inspiration may by no temptation be ever changed : through, etc.

For Patience.

O GOD, who, by the humility of Thy only begotten Son, hast confounded the pride of the old enemy ; grant, we beseech Thee, that we may often call to mind what He meekly sacrificed for us, and by His example patiently endure all adversities : through, etc.

For the Holy Catholic Church.

DEFEND, O Lord, Thy servants, we humbly beseech Thee, from all dangers of body and soul : and by the prayers of the glorious Virgin Mary, of the holy Apostles Peter and Paul, of blessed N., and all Thy saints, grant us the mer-

cies of peace and safety, that, all adversities and errors being removed, Thy Church may serve Thee in secure liberty : through, etc.

Prayer, "En Ego," etc., before a Crucifix.

LOOK down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope and charity, true contrition for my sins, and firm purpose of amendment ; the while I contemplate with great love and tender pity Thy five Wounds, pondering over them within me, whilst I call to mind the words which David Thy prophet said of Thee, my Jesus : "They pierced my hands and my feet ; they numbered all my bones."

*Memorare ; or, Prayer of St. Bernard
to the Blessed Virgin Mary.*

REMEMBER, O most pious Virgin Mary, that no one ever had recourse to thy protection, implored thy help, or sought thy mediation, without obtaining relief. Confiding, then, in thy goodness and mercy, I cast myself at thy sacred feet, and do most humbly supplicate thee, O Mother of the eternal Word, to adopt me as thy child, and take upon thyself the care of my salvation. O let it not be said, my dearest Mother, that I have perished where no one ever found but grace and salvation. *Amen.*

*The Memorare ; or, Prayer to
St. Joseph.*

MOST glorious St. Joseph, Virgin Spouse of the Immaculate Mother of God, my loving Patron, remember that it has

never been known that any one invoked thy help or solicited thy patronage without obtaining relief. Encouraged by this assurance, I commend my soul and body, my temporal and eternal interests, to thy powerful protection. Oh! thou, the adopted Father of the Eternal Son, despise not this appeal, but listen to my prayer and plead for my necessities. *Amen.*

*A Prayer to St. Aloysius Gonzaga,
to Obtain the Virtue of
Holy Purity.*

O AMIABLE Saint, whose life was more angelical than human! I, thy most unworthy servant, come to confide, in a special manner, to thy pure hands, and to thy watchful solicitude, the purity of my soul and body. Angel of purity, I earnestly beseech thee to intercede for me with Jesus Christ, the immaculate Lamb, and

with His holy Mother, the Virgin of virgins, that I may be preserved from every grievous sin, and from the least stain of impurity.

When thou seest me tempted, and in danger of sinning against that virtue which was so dear to thee, remove far from my mind and heart every unchaste thought and desire ; bring to my mind the thought of eternity, and of Jesus crucified ; fill my heart with the fear of God ; kindle within it the fire of divine love, and obtain, that, after having imitated thy virtues here below, I may enjoy with thee, in heaven, the happiness to possess God, and to possess Him forever.

Our Father, Hail Mary, etc.

*A Prayer to be said daily by those who
Carry about them an Agnus Dei.*

O MY Lord Jesus Christ, the true Lamb, that takest away the

sins of the world ! by Thy mercy, which is infinite, pardon my iniquities ; and by Thy sacred passion preserve me this day from all sin and evil. I carry about me this holy *Agnus Dei* in Thy honor as a preservative against my own weakness, and as an incentive to the practice of meekness, humility and innocence, which Thou hast taught. I offer myself up to Thee as an entire oblation, and in memory of that sacrifice of love which Thou offeredst for me on the cross, and in satisfaction for my sins. Accept, O my God, the oblation I make, and may it be agreeable to Thee in the odor of sweetness. *Amen.*

A Visit to the Most Holy Sacrament.

An Act of Adoration.

I MOST humbly adore Thee, O uncreated Father, and Thee, O only-begotten Son, and Thee, O Holy Ghost the Paraclete, one almighty, everlasting, and unchangeable God, Creator of heaven and earth, and of all things visible and invisible. I acknowledge in Thee a true and ineffable Trinity of persons, a true and indivisible Unity of substance. I glorify Thee O ever-serene effulgent Trinity, one only Deity, my most compassionate Lord, my sweetest hope, my dearest delight, my most desired repose, my joy, my life, and all my good. To Thy most merciful goodness I commend my soul and body, to Thy most sacred Majesty I wholly devote myself,

and to Thy divine will resign and yield myself eternally. All honor and glory be to Thee for ever and ever. *Amen.*

O HEAVENLY Father, O most forgiving Father, O Lord God, have mercy upon me a wretched sinner, have mercy upon all men. In fullest reparation, expiation, and satisfaction for all my iniquities and negligences, and for the sins of the whole world, and perfectly to supply the deficiency of my good works and merits, I offer to Thee Thy beloved Son, Christ Jesus, in union with that sovereign charity with which Thou didst send Him to us and give Him to us as our Saviour. I offer His transcendent virtues, and all that He did and suffered for us. I offer His labors, sorrows, torments, and most Precious Blood. I offer the merits of the most Blessed Virgin

Mary, and of all Thy Saints. Assist me, I beseech Thee, O most merciful Father, through the same Thy Son, by the power of Thy Holy Spirit. Have mercy on all unhappy sinners, and graciously call them back to the way of salvation. Grant to all living pardon and grace, and to the faithful departed eternal light and rest. *Amen.*

O HOLY Spirit, sweetest Comforter, who proceedest from the Father and the Son in an ineffable manner, come, I beseech Thee, and sink into my heart. Purify and cleanse me from all sin, and sanctify my soul. Wash away its defilements, moisten its dryness, heal its wounds, subdue its stubbornness, melt its coldness, and correct its wanderings. Make me truly humble and resigned, that I may be pleasing to Thee, and Thou mayest abide with me forever. O

most blessed Light, O most amiable Light, enlighten me ! O ravishing Joy of Paradise, O fount of purest delights, O my God, give Thyself to me, and kindle vehemently in my inmost soul the fire of Thy love. O my Lord, instruct, direct, and defend me in all things. Give me strength against all immoderate fears and a cowardly spirit ; bestow upon me a right faith, a firm hope, and a sincere and perfect charity ; and grant that I may ever do Thy most gracious will. *Amen.*

*The Reparation of Honor to the
Sacred Heart.*

O MOST amiable and adorable Heart of Jesus ! centre of all hearts, glowing with charity, and inflamed with zeal for the interest of Thy Father, and the salvation of mankind ! O Heart ever sensible of our misery, and ever in motion

to redress our evils, the real victim of love in the Holy Eucharist, and propitiatory sacrifice for sin on the altar of the cross ! seeing that the generality of Christians make no other return for these Thy mercies, than contempt of Thy favors, forgetfulness of their own obligation, and ingratitude to the best of benefactors, is it not just that we Thy servants, penetrated with the deepest sense of the like indignities, should enter upon a due and satisfactory reparation of honor to Thy most sacred Majesty ? Prostrate therefore, in body, and humbled in mind before heaven and earth, we solemnly declare our utter detestation and abhorrence of such conduct. Inexpressible, we know, was the bitterness which the multitude of our sins brought on Thy tender heart ; insufferable the weight of our iniquities, which pressed Thy face to the earth in

the Garden of Olives ; and insurmountable Thy anguish, when expiring with love, grief, and agony, on Mount Calvary, in Thy last breath, Thou wouldst reclaim sinners to their duty and repentance. This we know, O dear Redeemer ! and would most willingly redress these Thy sufferings by our own, or share with Thee in Thine.

O merciful Jesus ! ever present on our altars, and with a heart open to receive all who labor and are burdened ! O adorable Heart of Jesus, source of true contrition ! impart to our hearts the true spirit of penance, and to our eyes a fountain of tears, that we may bewail and wash off our sins and those of the world. Pardon, divine Jesus ! all the injuries, reproaches, and outrages, done Thee, through the course of Thy holy life and bitter passion. Pardon all the impieties, and irreverences, and sacrileges,

which have been committed against Thee in the sacrament of the Eucharist, from its first institution. Graciously receive the small tribute of our sincere repentance, as an agreeable offering in Thy sight, and in requital for the benefits we daily receive from the altars where Thou art a living and continual sacrifice, and in union with that bloody Holocaust Thou didst present to Thy eternal Father on Mount Calvary from the cross.

Sweet Jesus ! give Thy blessing to the ardent desire we now entertain, and the holy resolution we have taken of ever loving and adoring Thee, after a proper manner, in the holy Eucharist, Thy Sacrament of Love ; thus to repair, by a true conversion of heart, and a becoming zeal for Thy glory, our past negligence and infidelity. But Thou, O adorable Heart ! who

knowest the clay of which we are formed, be Thou our mediator with Thy heavenly Father, whom we have so grievously offended. Strengthen our weakness; confirm our resolution; and with Thy charity, humility, meekness, and patience, cover the multitude of our iniquities. Be Thou our support, our refuge, and our strength, that nothing henceforward, in life or death, may separate us from Thee. *Amen.*

A Devout Aspiration to the Sacred Heart.

MOST amiable Heart of Jesus, beloved object of our most tender affections, may all honor, glory, love, and benediction, be ever given to Thee! Be thou our comfort in adversity, our guide in prosperity, our safety in dangers, and protection against all our enemies, visible and invisible. *Amen.*

THE
EPISTLES AND GOSPELS
FOR THE
SUNDAYS
AND
PRINCIPAL FESTIVALS
THROUGHOUT THE YEAR.

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THE Epistles and Gospels.

FIRST SUNDAY OF ADVENT.

EPIST. Rom. xiii. 11-14.—*Brethren*: Knowing the season, that it is now the hour for us to rise from sleep: for now our salvation is nearer than when we believed. The night is passed, and the day is at hand; let us therefore cast off the works of darkness, and put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and impurities, not in contention and envy; but put ye on the Lord Jesus Christ.

GOSP. St. Luke xxi. 25-33.—*At that time Jesus said to his disciples*:

There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves: men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved; and then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads; because your redemption is at hand. And he spoke to them a similitude: See the fig-tree, and all the trees; when they now shoot forth their fruit, you know that summer is nigh; so you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

SECOND SUNDAY OF ADVENT.

EPIST. Rom. xv. 4-13.—*Brethren* : For what things soever were written, were written for our learning : that, through patience and the comfort of the Scriptures we might have hope. Now the God of patience and of comfort grant you to be of one mind, one towards another, according to Jesus Christ : that with one mind and with one mouth you may glorify God, and the Father of our Lord Jesus Christ ; wherefore receive one another, as Christ also hath received you to the honor of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for his mercy, as it is written : Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name. And again he saith : Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and

magnify him, all ye people. And again Isaias saith : There shall be a root of Jesse ; and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing, that you may abound in hope and in the power of the Holy Ghost.

GOSP. St. Matt. xi. 2-10.—*At that time*, when John had heard in prison the works of Christ, sending two of his disciples, he said to him : Art thou he that art to come, or look we for another ? And Jesus, making answer, said to them : Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them ; and blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitudes concerning John : What went you out into the desert to see ? a reed shaken with the wind ? But what went you

out to see? a man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. But what went you out to see? a prophet? yea I tell you, and more than a prophet. For this is he of whom it is written: Behold, I send my angel before thy face, who shall prepare thy way before thee.

THIRD SUNDAY OF ADVENT.

EPIST. Philip iv. 4-7.—Rejoice in the Lord always: again I say, rejoice. Let your modesty be known to all men; the Lord is nigh. Be nothing solicitous; but in everything, by prayer and supplication with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

GOSP. St. John i. 19-28.—*At that time*, the Jews sent from Jerusalem priests and Levites to him, to ask him: Who art thou? And he confessed, and did not deny; and he con-

fessed, I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No. They said, therefore, unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize with water, but there hath stood one in the midst of you, whom you know not. The same is he that shall come after me, who is preferred before me, the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

FOURTH SUNDAY OF ADVENT.

EPIST. 1 Cor. iv. 1-5.—*Brethren*: Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful. But to me, it is a very small thing to be judged by you, or by man's day; but neither do I judge my own self. For I am not conscious to myself of anything, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge not before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise from God.

GOSP. St. Luke iii. 1-6.—Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother being tetrarch of Iturea and

the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high-priests Annas and Caiphas; the word of the Lord was made unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance, for the remission of sins, as it is written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways plain. And all flesh shall see the salvation of God.

CHRISTMAS.—FIRST MASS.

EPIST. Titus ii. 11-15. — *Dearlly beloved*: The grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world,

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looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak and exhort.

GOSP. St. Luke ii. 1-14.—*At that time*, there went out a decree from Cæsar Augustus that the whole world should be enrolled. This enrolling was first made by Cyrenus, the governor of Syria. And all went to be enrolled, every one into his own city; and Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass that when they were there, her days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling-

clothes, and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold, an angel of the Lord stood by them; and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not, for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the infant wrapped in swaddling-clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest, and on earth peace to men of goodwill.

CHRISTMAS.—SECOND MASS.

EPIST. Titus iii. 4-7. — *Dearlly beloved*: The goodness and kindness of God our Saviour appeared: not by the works of justice which we have done, but according to his mercy he saved us by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly through Jesus Christ our Saviour; that being justified by his grace, we may be heirs according to the hope of life everlasting.

GOSP. St. Luke ii. 15-20.—*At that time*, the shepherds said one to another: Let us go over to Bethlehem: and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all they that heard wondered; and at those things that were

told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.

CHRISTMAS.—THIRD MASS.

EPIST. Heb. i. 1-12.—God, who at sundry times and in divers manners spoke, in times past, to the fathers by the prophets; last of all, in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world: who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high: being made so much better than the angels, as he had inherited a more excellent name than they. For to which of the angels hath he said at any time: Thou art my Son, this day have I begotten

thee? And again: I will be to him a Father; and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith: And let all the angels of God adore him. And to the angels indeed he saith, He that maketh his angels spirits, and his ministers a flame of fire. And to the Son: Thy throne, O God, is for ever and ever; a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice, and hated iniquity; therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou in the beginning, O Lord, didst found the earth; and the works of thy hands are the heavens. They shall perish, but thou shalt continue; and they shall all grow old as a garment; and as a vesture shalt thou change them, and they shall be changed; but thou art the self-same, and thy years shall not fail.

GOSP. St. John i. 1-14. — In the beginning was the Word, and the Word

was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor the will of man, but of God. **AND THE**

WORD WAS MADE FLESH. and dwelt among us, and we saw his glory, the glory as it were of the only-begotten of the Father, full of grace and truth.

ST. STEPHEN.

LESSON, Acts vi. 8-10.—And Stephen, full of grace and fortitude, did great wonders and signs among the people. Now there arose some of that which is called the synagogue of the Libertines, and of the Cyreneans, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen; and they were not able to resist the wisdom and the spirit that spoke.—Acts vii. 54-59.—Now, hearing these things, they were cut to the heart; and they gnashed with their teeth at him. But he, being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing at the right hand of God. And he said: Behold, I see the heavens opened, and the Son of man standing at the right

hand of God. And they, crying out with a loud voice, stopped their ears, and with one accord ran upon him. And casting him forth without the city, they stoned him; and the witnesses laid down their garments at the feet of a young man whose name was Saul. And they stoned Stephen, invoking, and saying: Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death.

GOSP. St. Matt. xxiii. 34-39.—Therefore behold, I send to you prophets, and wise men, and scribes, and some of them you will put to death and crucify; and some you will scourge in your synagogues, and persecute them from city to city; that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias, the son of

Barachias, whom you killed between the temple and the altar. Amen I say to you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee: how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not? Behold, your house shall be left you desolate. For I say to you, you shall not see me henceforth till you say, Blessed is he that cometh in the name of the Lord.

ST. JOHN.

LESSON, Eccl. xv. 1-6.—He that feareth God will do good; and he that possesseth justice shall lay hold on her. And she will meet him as an honorable mother, and will receive him as a wife married of a virgin. With the bread of life and understanding she shall feed him, and give him the water of wholesome wisdom to

drink ; and she shall be made strong in him ; and he shall not be moved. And she shall hold him fast ; and he shall not be confounded ; and she shall exalt him among his neighbors. And in the midst of the church she shall open his mouth ; and shall fill him with the spirit of wisdom and understanding ; and shall clothe him with a robe of glory. She shall heap upon him a treasure of joy and gladness ; and shall cause him to inherit an everlasting name.

Gosp. St. John xxi. 20-24.—Peter turning about, saw that disciple, whom Jesus loved, following, who also leaned on his breast at the supper, and said : Lord, who is he that shall betray thee ? Him, therefore, when Peter had seen, he saith to Jesus : Lord, and what *shall* this man *do* ? Jesus saith to him : So I will have him to remain till I come, what is it to thee ? Follow thou me. This saying, therefore, went abroad among the brethren, that that disciple should not die. And Jesus

did not say to him: He should not die; but: So I will have him to remain till I come, what is it to thee? This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true.

THE HOLY INNOCENTS.

LESSON, Apoc. xiv. 1-5.—And I beheld: and, lo, a Lamb stood on Mount Sion, and with him a hundred forty-four thousand having his name and the name of his Father written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder, and the voice which I heard was as the voice of harpers harping on their harps. And they sung as it were a new canticle before the throne, and before the four living creatures, and the ancients; and no *man* could say the canticle but those hundred forty-four thousand, who were purchased from the earth. ^{These} These are they who

were not defiled with women ; for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first-fruits to God, and to the Lamb. And in their mouth there was found no lie : for they are without spot before the throne of God.

Gosp. St. Matt. ii. 13-18. — And after they were departed, behold, an angel of the Lord appeared in sleep to Joseph, saying : Arise, and take the child and his mother, and fly into Egypt ; and be there until I shall tell thee. For it will come to pass that Herod will seek the child, to destroy him. Who arose and took the child and his mother by night, and retired into Egypt. And he was there until the death of Herod, that it might be fulfilled which the Lord spoke by the prophet, saying : Out of Egypt have I called my Son. Then Herod, perceiving that he was deluded by the wise men, was exceeding angry : and sending, killed all the men-children that

were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremias, the prophet, saying: A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not.

CIRCUMCISION.

EPIST. Titus ii. 11-15. — For the grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people acceptable, a pursuer of good

works. These things speak and exhort in Christ Jesus, our Lord.

GOSP. Luke ii. 21. — And after eight days were accomplished that the child should be circumcised, his name was called Jesus, which was called by the angel before he was conceived in the womb.

EPIPHANY.

LESSON, Isaias lx. 1-6. — Arise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder

and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim; all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

GOSP. St. Matt. ii. 1-12.—When Jesus, therefore, was born in Bethlehem of Juda, in the days of King Herod, behold, there came wise men from the east to Jerusalem, saying: Where is he that is born King of the Jews? For we have seen his star in the east, and we are come to adore him. And King Herod, hearing *this*, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the Scribes of the people, he enquired of them where Christ should be born. But they said to him: In Bethlehem of Juda: for so it is written by the prophet: And thou, Bethlehem, the land of Juda, art not the least among the princes of

Juda; for out of thee shall come forth the captain that shall rule my people Israel. Then Herod, privately calling the wise men, enquired of them diligently the time of the star which appeared to them; and sending them into Bethlehem, said: Go, and diligently enquire after the child; and when you have found him, bring me word again, that I also may come, and adore him. Who, having heard the king, went their way; and behold, the star which they had seen in the east went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother; and falling down, they adored him; and opening their treasures, they offered him gifts, gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

FIRST SUNDAY AFTER EPIPHANY.

EPIST. Rom. xii. 1-5.—Brethren, I beseech you, therefore, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God, your reasonable service. And be not conformed to this world: but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, through the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise; but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office, so we, being many, are one body in Christ, and every one members one of another.

GOSP. St. Luke ii. 42-52.—And when Jesus was twelve years old, they went up to Jerusalem, according to the custom of the feast. And having

fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance; and not finding him, they returned into Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing *him* they wondered. And his mother said to him: Son, why hast thou done so to us? Behold, thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? Did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth, and was subject to them. And his

mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and men.

SECOND SUNDAY AFTER EPIPHANY.

EPIST. Rom. xii. 6-16.—And having different gifts according to the grace that is given us, either prophecy, *to be used* according to the rule of faith; or ministry, in ministering; or he that teacheth, in doctrine; he that exhorteth in exhorting; he that giveth with simplicity; he that ruleth with carefulness; he that sheweth mercy with cheerfulness. Let love be without dissimulation; hating that which is evil, cleaving to that which is good; loving one another with the charity of brotherhood; with honor preventing one another; in carefulness not slothful; in spirit fervent; serving the Lord; rejoicing in hope; patient in tribulation; instant in prayer; communicating to the necessities of the saints; pursuing hospitality. Bless

them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep; being of one mind one towards another; not minding high things, but consenting to the humble.

GOSP. St. John ii. 1-11.—*At that time* there was a marriage in Cana of Galilee; and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is *that* to me and to thee? My hour is not yet come. His mother saith to the waiters: Whatsoever he shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast.

And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water, the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee: and he manifested his glory; and his disciples believed in him.

HOLY NAME OF JESUS.

LESSON, Acts iv. 8-12.—In those days, Peter, filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth

whom you crucified, whom God hath raised from the dead, even by him doth this man stand here before you whole. This is the stone which was rejected by you the builders; which is become the head of the corner; neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved.

GOSP. St. Luke ii. 21.—*At that time*, after eight days were accomplished that the child should be circumcised, his name was called Jesus, which was called by the angel before he was conceived in the womb.

THIRD SUNDAY AFTER EPIPHANY.

EPIST. Rom. xii. 16-21.—*Brethren*: Being of one mind one to another; not minding high things, but consenting to the humble. Be not wise in your own conceits; to no man rendering evil for evil; providing good things, not only in the sight of God, but also in the sight of all men.

If it be possible, as much as is in you, having peace with all men. Not revenging yourselves, my dearly beloved, but giving place unto wrath; for it is written: Revenge to me, I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him drink; for doing this, thou shalt heap coals of fire on his head. Be not overcome by evil, but overcome evil by good.

GOSP. St. Matt. viii. 1-13.—*At that time*, when Jesus was come down from the mountain, great multitudes followed him. And behold, a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus, stretching forth his hand, touched him, saying: I will. Be thou made clean. And immediately his leprosy was clean. And Jesus saith to him: See thou tell no man; but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came

to him a centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion, making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doth it. And Jesus, hearing this, marvelled, and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. And I say unto you that many shall come from the East and the West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into the exterior darkness; there shall be weeping and gnashing of teeth. And Jesus said to the

centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

FOURTH SUNDAY AFTER EPIPHANY.

EPIST. Rom. xiii. 8-10.—*Brethren*: Owe no man anything, but to love one another; for he that loveth his neighbor hath fulfilled the law. For: thou shalt not commit adultery; Thou shalt not kill; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet; and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself. The love of the neighbor worketh no evil; love, therefore, is the fulfilling of the law.

GOSP. St. Matt. viii. 23-27.—*At that time*, when Jesus entered into the boat, his disciples followed him; and behold, a great tempest arose in the sea, so that the boat was covered with waves; but he was asleep. And his disciples came to him, and awaked him, saying: Lord, save us, we perish.

And Jesus saith to them: Why are ye fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

FIFTH SUNDAY AFTER EPIPHANY.

EPIST. Col. iii. 12-17.—*Brethren:* Put ye on, therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so you also. But, above all these things, have charity, which is the bond of perfection; and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual

canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.

GOSP. St. Matt. xiii. 24-30.—*At that time Jesus spoke this parable to the multitude, saying: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat; and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. Then the servants of the master of the house coming, said to him: Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No; lest, perhaps, gathering the cockle, you root up the wheat also together with it. Suffer both to grow*

until the harvest; and in the time of the harvest, I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn; but the wheat gather ye into my barn.

SIXTH SUNDAY AFTER EPIPHANY.

EPIST. 1 Thess. i. 2-10.—*Brethren*: Grace be to you, and peace. We give thanks to God always for you all; making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of our Lord Jesus Christ, before God and our Father: knowing, brethren beloved of God, your election; for our gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord; receiving the word in much tribulation, with the joy of the Holy Ghost; so that you were made

a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia; but also in every place, your faith, which is towards God, is gone forth, so that we need not to speak anything. For they themselves relate of us what manner of entering we had unto you: and how you were converted to God from idols, to serving the living and true God; and to wait for his Son from heaven (whom he raised up from the dead), Jesus, who hath delivered us from the wrath to come.

GOSP. St. Matt. xiii. 31-35. — *At that time, Jesus spoke to the multitudes this parable:* The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which is the least indeed of all seeds; but when it is grown up, it is greater than any herbs, and cometh a tree; so that the birds of the air come, and dwell in the branches thereof. Another parable he spoke to

them : The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes : and without parables he did not speak to them. That it might be fulfilled which was spoken by the prophet, saying : I will open my mouth in parables ; I will utter things hidden from the foundation of the world.

SEPTUAGESIMA.

EPIST. 1 Cor. ix. 24-27.—*Brethren :* Know you not that they that run in the race all run indeed, but one receiveth the prize ? So run that you may obtain. And every one that striveth for the mastery refraineth himself from all things ; and they, indeed, that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty ; I so fight, not as one beating the air. But I chastise my

body, and bring it into subjection; lest, perhaps, when I have preached to others, I myself should become a castaway. 1 Cor. x. 1-5.—For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and all in Moses were baptized, in the cloud, and in the sea: and did all eat the same spiritual food. And all drank the same spiritual drink (and they drank of the spiritual rock that followed them, and the rock was Christ). But with the most of them God was not well pleased.

GOSP. St. Matt. xx. 1-16.—*At that time, Jesus said to his disciples this parable:* The kingdom of heaven is like to a householder, who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing idle in the market-place, and he said to them: Go

you also into my vineyard ; and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out, and found others standing ; and he saith to them : Why stand you here all the day idle ? They say to him : Because no man hath hired us. He saith to them : Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward : Call the laborers, and pay them their hire, beginning from the last even to the first. When, therefore, they came who had come about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should have received more ; and they also received every man a penny. And receiving *it*, they murmured against the master of the house, saying : These last have worked *but* one hour ; and thou hast made them equal to us, that

have borne the burden of the day and the heats. But he, answering one of them, said, Friend, I do thee no wrong; didst thou not agree with me for a penny? Take what is thine, and go thy way; I will also give to this last even as to thee. Or is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

SEXAGESIMA.

EPIST. 2 Cor. xi. 19-33.—*Brethren*: You gladly suffer the foolish: whereas you yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take *from you*, if a man be lifted up, if a man strike you on the face. I speak according to dishonor, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I am bold also. They are Hebrews: so am I. They are Israelites: so am

I. They are the seed of Abraham: so am I. They are the ministers of Christ (I speak as one less wise): I am more: in many more labors, in prisons more frequently, in stripes above measure, in death often. Of the Jews five times did I receive forty *stripes*, save one. Thrice was I beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of rivers, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren; in labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things which are without: my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things

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that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the King guarded the city of the Damascenes, to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands. 2 Cor. xii. 1-9.—If I must glory (it is not expedient, indeed), but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago, whether in the body I know not, or out of the body I know not, God knoweth; such a one rapt even to the third heaven. And I know such a man, whether in the body or out of the body, I cannot tell, God knoweth; that he was caught up into paradise, and heard secret words, which it is not granted to man to utter. For such a one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall

not be foolish ; for I will say the truth ; but I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord that it might depart from me. And he said to me : My grace is sufficient for thee ; for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me.

GOSP. St. Luke viii. 4-15. — *At that time*, when a very great multitude was gathered together, and hastened out of the cities unto him, he spoke by a similitude : The sower went out to sow his seed ; and, as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and, as soon as it was sprung up, it withered away, because it had no moisture.

And other some fell among thorns, and the thorns, growing up with it, choked it. And other some fell upon good ground, and being sprung up, yielded fruit a hundred fold. Saying these things, he cried out: He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God; but to the rest in parables, that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And they by the wayside are they that hear: then the devil cometh, and taketh the word out of their heart, lest, believing, they should be saved. Now they upon the rock *are they* who, when they hear, receive the word with joy; and these have no roots; for they believe for a while, and in time of temptation they fall away. And that which fell among thorns are they who have heard, and, going their way,

are choked with the cares, and riches, and pleasures of this life, and yield no fruit. But that on the good ground are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

QUINQUAGESIMA.

EPIST. 1 Cor xiii. 1-13.—*Brethren*: If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge: and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind; charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger,

thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; whether prophecies shall be made void, or tongue shall cease, or knowledge shall be destroyed. For we know in part; and we prophesy in part. But when that which is perfect shall come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known. And now there remain faith, hope, and charity, these three; but the greater of these is charity.

GOSP. St. Luke xviii. 31-43.—*At that time*, Jesus took unto him the twelve, and said to them: Behold, we go up to Jerusalem; and all things

shall be accomplished which were written by the prophets concerning the Son of man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon; and after they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things; and this word was hid from them; and they understood not the things that were said. Now it came to pass that, when he drew nigh to Jericho, a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus, standing, commanded him to be brought to him. And when he was

come near. he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight; thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

ASH-WEDNESDAY.

LESSON, Joel ii. 12-19.—Now, therefore, saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God; for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive and leave a blessing behind him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion; sanctify a fast; call a solemn assembly, gather together the people; sanctify the church; assemble the

ancients; gather together the little ones, and them that suck at the breasts; let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare thy people: and give not thy inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God? The Lord hath been zealous for his land, and hath spared his people. And the Lord answered and said to his people: Behold, I will send you corn, and wine, and oil, and you shall be filled with them; and I will no more make you a reproach among the nations.

GOSP. St. Matt. vi. 16-21.—*At that time, Jesus said to his disciples: When you fast, be not, as the hypocrites, sad; for they disfigure their faces, that to men they may appear to fast. Amen I say to you, they have received their reward. But thou, when*

thou fastest, anoint thy head, and wash thy face ; that thou appear not fasting to men, but to thy Father, who is in secret ; and thy Father, who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth, where the rust and the moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven ; where neither the rust nor the moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

FIRST SUNDAY OF LENT.

EPIST. 2 Cor. vi. 1-10.—*Brethren* : We do exhort you, that you receive not the grace of God in vain. For he saith : In an accepted time have I heard thee ; and in the day of salvation have I helped thee. Behold, now is the acceptable time ; behold, now is the day of salvation. Giving no offence to any man, that our ministry be not blamed ; but in all things let us ex-

hibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God ; by the armor of justice, on the right hand, and on the left ; by honor and dishonor, by good report and evil report ; as deceivers, and yet true ; as unknown, and yet known ; as dying, and behold we live ; as chastised, and not killed ; as sorrowful, yet always rejoicing ; as needy, yet enriching many ; as having nothing, and possessing all things.

GOSP. St. Matt. iv. 1-11.—*At that time*, Jesus was led by the spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter, coming, said to him : If thou be the Son of God, command that these stones be

made bread. Who answered, and said : It is written : Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, and said to him : If thou be the Son of God, cast thyself down ; for it is written : That he hath given his angels charge of thee ; and in their hands shall they bear thee up, lest, perhaps, thou dash thy foot against a stone. Jesus said to him : It is written again : Thou shalt not tempt the Lord thy God. Again the devil took him up into a very high mountain ; and showed him all the kingdoms of the world, and the glory of them, and said to him : All these will I give thee, if, falling down, thou wilt adore me. Then Jesus saith to him : Begone, Satan ; for it is written : The Lord thy God shalt thou adore, and him only shalt thou serve. Then the devil left him, and, behold, angels came and ministered to him.

SECOND SUNDAY OF LENT.

EPIST. 1 Thess. iv. 1-7.—*Brethren*: We pray and beseech you in the Lord Jesus, that as you have received from us how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given you by the Lord Jesus. For this is the will of God, your sanctification; that you should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honor, not in the passion of lust, like the Gentiles that know not God; and that no man overreach nor circumvent his brother in business; because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us to uncleanness, but unto sanctification.

GOSP. St. Matt. xvii. 1-9.—*At that time*, Jesus taketh unto him Peter and James, and John his brother, and

bringeth them up into a high mountain apart. And he was transfigured before them. And his face did shine as the sun; and his garments became white as snow. And, behold, there appeared to them Moses, and Elias talking with him. And Peter, answering, said to Jesus: Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased; hear ye him. And the disciples, hearing, fell upon their face, and were very much afraid. And Jesus came, and touched them, and said to them: Arise, and fear not. And they, lifting up their eyes, saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.

THIRD SUNDAY OF LENT.

EPIST. Ephes. v. 1-9.—*Brethren*: Be ye, therefore, followers of God, as most dear children; and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odor of sweetness. But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as it becometh saints; nor obscenity, nor foolish talking, nor scurrility, which is to no purpose; but rather giving of thanks. For know ye this, and understand, that no fornicator, nor unclean, nor covetous person (which is a serving of idols) hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the anger of God upon the children of unbelief. Be ye not, therefore, partakers with them. For you were heretofore darkness, but now light in the Lord. Walk, then, as

children of the light; for the fruit of the light is in all goodness, and justice, and truth.

GOSP. St. Luke xi. 14-28. — *At that time*, he was casting out a devil, and the same was dumb. And when he had cast out the devil, the dumb spoke, and the multitudes were in admiration of it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others, tempting, asked of him a sign from heaven; but he, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and a house upon a house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? Because you say that through Beelzebub I cast out devils. Now, if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I, by the finger of God, cast out devils, doubtless the kingdom of God is come

upon you. When a strong man armed keepeth his court, those things which he possesseth are in peace; but if a stronger than he come upon him, and overcome him, he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with me is against me; and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith: I will return into my house, whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in, they dwell there. And the last state of that man becomes worse than the first. And it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck, But he said:

Yea rather, blessed are they who hear the word of God and keep it.

FOURTH SUNDAY OF LENT.

EPIST. Gal. iv. 22-31.—*Brethren*: It is written that Abraham had two sons: the one by a bond-woman, and the other by a free-woman. But he who *was* of the bond-woman was born according to the flesh; but he of the free-woman *was* by promise. Which things are said by an allegory. For these are the two testaments. The one from Mount Sina engendering unto bondage, which is Agar. For Sina is a mountain in Arabia, which hath affinity with that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above is free, which is our mother. For it is written: Rejoice, thou barren, that bearest not; break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as

Isaac was, are the children of promise. But as then he, that was born according to the flesh, persecuted him, who was after the spirit, so also it is now. But what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So, then, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

GOSP. St. John vi. 1-15.—*At that time*, Jesus went over the sea of Galilee, which is that of Tiberias; and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus, therefore, went up into a mountain: and there he sat with his disciples. Now, the pasch, the festival day of the Jews, was near at hand. When Jesus, therefore, had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread,

that these may eat? And this he said to try him; for he himself knew what he would do. Philip answered him: Two hundred penny-worth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him: There is a boy here that hath five barley loaves and two fishes; but what are these among so many? Then Jesus said: Make the men sit down. Now, there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to them that were sat down; in like manner also of the fishes, as much as they would. And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. So they gathered them up, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

Then those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus, therefore, when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone.

PASSION SUNDAY.

EPIST. Heb. ix. 11-15.—*Brethren*: Christ, being come a high-priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation, neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh, how much more shall the blood of Christ, who, through the Holy Ghost, offered himself unspotted unto God, cleanse our conscience from dead

works, to serve the living God? And, therefore, he is the Mediator of the new testament; that by means of his death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance.

GOSP. St. John viii. 46-59.—*At that time, Jesus said to the multitude of the Jews: Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God heareth the words of God. Therefore you hear them not, because you are not of God. The Jews, therefore, answered, and said to him: Do we not say well that thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil; but I honor my Father, and you have dishonored me. But I seek not my own glory; there is one that seeketh and judgeth. Amen, amen I say to you, if any man keep my word, he shall not see death forever. The*

Jews, therefore, said : Now we know that thou hast a devil. Abraham is dead, and the prophets ; and thou sayest : If a man keep my word, he shall not taste death forever. Art thou greater than our father Abraham, who is dead ? And the prophets are dead. Whom dost thou make thyself ? Jesus answered : If I glorify myself, my glory is nothing ; it is my Father that glorifieth me, of whom you say that he is your God. And you have not known him ; but I know him ; and if I should say that I know him not, I shall be like to you, a liar. But I know him and keep his word. Abraham, your father, rejoiced that he might see my day ; he saw it, and was glad. The Jews, therefore, said to him : Thou art not yet fifty years old ; and hast thou seen Abraham ? Jesus said to them, Amen, amen I say to you, before Abraham was made, I am. They took up stones, therefore, to cast at him ; but Jesus hid himself, and went out of the temple.

PALM SUNDAY.

EPIST. Philip. ii. 5-11.—*Brethren :*

Let this mind be in you, which was also in Christ Jesus : who, being in the form of God, thought it not robbery to be equal with God ; but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names ; that in the name of Jesus every knee should bow of those that are in heaven, on earth, and under the earth ; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

GOSP. St. Matt. xxvi. 2-75.—*At that time Jesus said to his disciples :* You know that after two days shall be the pasch ; and the Son of man shall be delivered up to be crucified. Then

were gathered together the chief priests and the ancients of the people into the court of the high-priest, who was called Caiphas; and they consulted together, that by subtilty they might apprehend Jesus and put him to death. But they said: Not on the festival day, lest there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster box of precious ointment, and poured it on his head as he was at table. And the disciples, seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus, knowing *it*, said to them: Why do you trouble this woman? for she hath wrought a good work upon me. For the poor you have always with you; but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this

gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests; and he said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him. And on the first day of the azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city to a certain man, and say to him: The master saith: My time is near at hand; with thee I make the pasch with my disciples. And the disciples did as Jesus appointed to them; and they prepared the pasch. But when it was evening, he sat down with his twelve disciple. And whilst they were eating, he said: Amen, I say to you that one of you is about to betray me. And they, being very much troubled.

began every one to say : Is it I, Lord ? But he, answering, said : He that dippeth his hand with me in the dish, the same shall betray me. The Son of man indeed goeth, as it is written of him ; but woe to that man by whom the Son of man shall be betrayed. It were better for him if that man had not been born. And Judas, that betrayed him, answering, said : Is it I, Rabbi ? He saith to him : Thou hast said *it*. And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples, and said : Take ye and eat ; this is my body. And taking the chalice, he gave thanks ; and gave to them, saying : Drink ye all of this. For this is my blood of the new testament, which shall be shed for many for the remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine until that day when I shall drink it with you new in the kingdom of my Father. And a hymn being sung, they went out unto Mount

Olivet. Then Jesus saith to them : All you shall be scandalized in me this night. For it is written : I will strike the shepherd ; and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter, answering, said to him : Though all men shall be scandalized in thee, I will never be scandalized. Jesus said to him : Amen, I say to thee that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him : Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani ; and he said to his disciples : Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them : My soul is sorrowful even unto death ; stay you here, and watch with me. And going a little further, he

fell upon his face, praying and saying : My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou *wilt*. And he cometh to his disciples, and findeth them asleep ; and he saith to Peter : What ! could you not watch one hour with me ? Watch ye, and pray, that ye enter not into temptation. The spirit, indeed, is willing, but the flesh weak. Again the second time he went, and prayed, saying : My Father, if this chalice may not pass away except I drink it, thy will be done. And he cometh again, and findeth them sleeping, for their eyes were heavy. And leaving them, he went again ; and he prayed the third time, saying the self-same word. Then he cometh to his disciples, and saith to them : Sleep ye now, and take your rest ; behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go ; behold, he is at hand that will betray me. As he yet spoke, behold, Judas, one of the

twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and ancients of the people. And he that betrayed him gave them a sign, saying: Whomsoever I shall kiss, that is he; hold him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him. And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him. And, behold, one of them that were with Jesus, stretching forth his hand, drew out his sword; and striking the servant of the high-priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How, then, shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out as it were to

a robber with swords and clubs to apprehend me. I sat daily with you teaching in the temple; and you laid not hands on me. Now all this was done that the Scriptures of the prophets might be fulfilled. Then the disciples, all leaving him, fled. But they holding Jesus led him to Caiphas, the high-priest, where the Scribes and the ancients were assembled; but Peter followed him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see the end. Now, the chief priests and the whole council sought false witness against Jesus, that they might put him to death. And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses. And they said: This *man* said: I am able to destroy the temple of God, and after three days to rebuild it. And the high-priest, rising up, said to him: Answerest thou nothing to the things which these witness against

thee? But Jesus held his peace. And the high-priest said to him: I adjure thee by the living God that thou tell us if thou be the Christ, the Son of God. Jesus saith to him: Thou hast said it; nevertheless I say to you, Hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy: what think you? But they, answering, said: He is guilty of death. Then did they spit in his face, and buffeted him; and others struck his face with the palms of their hands, saying: Prophecy unto us, O Christ! who is he that struck thee? But Peter sat without in the court; and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest.

And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little while, they came that stood by, and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man. And immediately the cock crew. And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly. St. Matt. xxvii. 1-66.— And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate, the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of

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silver to the chief priests and the ancients, saying: I have sinned in betraying innocent blood. But they said: What *is that* to us? Look thou to it. And casting down the pieces of silver in the temple, he departed and went and hanged himself with a halter. But the chief priests, having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And having consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama—that is, the field of blood—even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of him that was valued, whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor. And the governor asked

him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest *it*. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee? And he answered him to never a word; so that the governor wondered exceedingly. Now, upon the solemn day, the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people that

they should ask Barabbas, and make Jesus away. And the governor, answering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas. Pilate saith to them: What shall I do, then, with Jesus that is called Christ? They say all: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water, washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And all the people, answering, said: His blood be upon us, and upon our children. Then he released to them Barabbas; and having scourged Jesus, delivered him to them to be crucified. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto him the whole band; and stripping him, they put a scarlet

cloak about him. And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed and struck his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. And going out, they found a man of Cyrene, named Simon; him they forced to take up his cross. And they came to the place that is called Golgotha, which is, the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments, casting lots, that the word might be fulfilled which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture they cast lots. And they sat down, and watched him. And

they put over his head his cause, written: THIS IS JESUS, THE KING OF THE JEWS. Then were crucified with him two thieves, one on the right hand, and one on the left. And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it, save thy own self; if thou be the Son of God, come down from the cross. In like manner also, the chief priests, with the Scribes and ancients, mocking, said: He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God, let him deliver now him, if he will have him; for he said: I am the Son of God. And the self-same thing the thieves also that were crucified with him reproached him with. Now, from the sixth hour there was darkness over the whole earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice,

saying : Eli. Eli, lamma sabachthani ? —that is, My God, my God, why hast thou forsaken me ? And some of them that stood there and heard said : This man calleth Elias. And immediately one of them, running, took a sponge, and filled it with vinegar ; and put it on a reed, and gave him to drink. And the others said : Let be ; let us see whether Elias will come to deliver him. And Jesus, again crying with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in two from the top even to the bottom ; and the earth quaked and the rocks were rent. And the graves were opened ; and many bodies of the saints that had slept, arose, and coming out of the tombs after his resurrection, came into the holy city, and appeared to many. Now, the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying : Indeed this was the Son of God. And there were there

many women afar off, who had followed Jesus from Galilee, ministering unto him; among whom was Mary Magdalene, and Mary, the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and begged the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph, taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way; and there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. And the next day which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying, Sir, we have remembered that that seducer said, while he was yet

alive: After three days I will rise again. Command, therefore, the sepulchre to be guarded until the third day; lest his disciples come, and steal him away, and say to the people: He is risen from the dead; so the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know. And they, departing, made the sepulchre sure, sealing the stone, and setting guards.

MAUNDY THURSDAY.

EPIST. 1 Cor. xi. 20-32.—*Brethren:* When you come together, therefore, into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed, is hungry, and another is drunk. What, have you not houses to eat and to drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I

delivered to^a you, that the Lord Jesus, the same night in which he was betrayed, took bread, and, giving thanks, broke, and said: Take ye, and eat; this is my body which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood; this do ye as often as you shall drink for the commemoration of me. For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord until he come. Therefore, whosoever shall eat this bread or drink the chalice of the Lord unworthily shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep.

But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord; that we be not be condemned with this world.

GOSP. St. John xiii. 1-15.—Before the festival of the pasch, Jesus, knowing that his hour was come, that he should pass out of this world to the Father; having loved his own, who were in the world, he loved them unto the end. And when supper was done, the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him; knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God, he riseth from supper, and layeth aside his garments; and having taken a towel, girded himself. After that, he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. He cometh, therefore, to Simon Peter. And Peter saith to

him: Lord, dost thou wash my feet? Jesus answered, and said to him: What I do thou knowest not now, but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me. Simon Peter saith to him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him; therefore he said: You are clean, but not all. Then after he had washed their feet, and taken his garments, having sat down again. he said to them: Know ye what I have done to you? You call me Master and Lord, and you say well; for so I am. If, then, I, being *your* Lord and Master, have washed your feet, you also ought to wash one another's feet, for I have given you an example, that as I have done to you, so you do also.

GOOD FRIDAY.

LESSON, Exod. xii. 1-11.—*In those days*, the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months; it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male, of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-

posts, and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce. You shall not eat thereof anything raw, nor boiled in water, but only roasted at the fire; you shall eat the head with the feet and entrails thereof. Neither shall there remain anything of it until morning. If there be anything left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands; and you shall eat in haste; for it is the Phase (that is, the Passage) of the Lord.

GOSP. St. John xviii. 1-40.—*At that time, Jesus* went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither together with his disciples.

Judas, therefore, having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus, therefore, knowing all things that should come upon him, went forth, and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas also, who betrayed him, stood with them. As soon, therefore, as he had said to them, I am he, they went backward, and fell to the ground. Again, therefore, he asked them: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered, I have told you that I am he; if, therefore, you seek me, let these go their way, that the word might be fulfilled which he said: Of them whom thou hast given me I have not lost any one. Then Simon Peter, having a sword, drew it, and struck the servant of the high-priest, and cut off his right ear. And the name of the servant was Malchus. Jesus,

therefore, said to Peter : Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it? Then the band, and the tribune, and the servants of the Jews took Jesus, and bound him : and they led him away to Annas first ; for he was father-in-law to Caiphas, who was the high-priest of that year. Now, Caiphas was he who had given the counsel to the Jews that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high-priest, and went in with Jesus into the court of the high-priest. But Peter stood at the door without. Then the other disciple who was known to the high-priest went out, and spoke to the portress, and brought in Peter. The maid, therefore, that was portress said to Peter : Art not thou also one of this man's disciples? He saith : I am not. Now, the servants and officers stood at *a fire of coals,*

because it was cold, and warmed themselves; and with them was Peter, also standing and warming himself. The high-priest then asked Jesus of his disciples and of his doctrine. Jesus answered him: I have spoken openly to the world; I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou me? Ask them who have heard what I have spoken unto them; behold, they know what things I have said. And when he had said these things, one of the officers standing by gave Jesus a blow, saying: Answerest thou the high-priest so? Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest thou me? And Annas sent him bound to Caiphas, the high-priest. And Simon Peter was standing and warming himself. They said, therefore, to him: Art not thou also one of his disciples? He denied it, and said: I am not.

One of the servants of the high-priest, a kinsman to him whose ear Peter cut off, saith to him: Did not I see thee in the garden with him? Again, therefore, Peter denied; and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate, therefore, went out to them, and said: What accusation bring you against this man? They answered, and said to him: If he were not a malefactor, we would not have delivered him up to thee. Pilate then said to them: Take him you, and judge him according to your law. The Jews, therefore, said to him: Is it not lawful for us to put any man to death; that the word of Jesus might be fulfilled, which he said, signifying what death he should die. Pilate, therefore, went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews?

Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered thee up to me; what hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews; but now my kingdom is not from hence. Pilate, therefore, said to him: Art thou a king, then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth; every one that is of the truth heareth my voice. Pilate saith to him: What is truth? And when he had said this, he went out again to the Jews, and saith to them: I find no cause in him. But you have a custom that I should release one unto you at the pasch; will you, therefore, that I release unto you the king of the Jews? Then cried

they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber. St. John xix. 1-42.—Then, therefore, Pilate took Jesus, and scourged him. And the soldiers, plating a crown of thorns, put it upon his head; and they put on him a purple garment. And they came to him, and said: Hail, king of the Jews; and they gave him blows. Pilate, therefore, went forth again, and saith to them: Behold, I bring him forth to you, that you may know that I find no cause in him. (Jesus, therefore, came forth, bearing the crown of thorns and the purple garment.) And he saith to them: Behold the man. When the chief priests, therefore, and the servants had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him; for I find no cause in him. The Jews answered him: We have a law; and according to the law, he ought to die; because he made himself the Son of God.

When Pilate, therefore, had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate, therefore, saith to him: Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee hath the greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend; for whosoever maketh himself a king speaketh against Cæsar. Now, when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the parasceve of the pasch, about the sixth hour; and he saith to the Jews:

Behold your king. But they cried out: Away with him, away with him; crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cæsar. Then, therefore, he delivered him to them to be crucified. And they took Jesus, and led him forth. And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha; where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also; and he put it upon the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title, therefore, many of the Jews read; because the place where Jesus was crucified was near to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, the king of the Jews; but that he said I am the king of the Jews.

Pilate answered : What I have written, I have written. Then the soldiers, when they had crucified him, took his garments (and they made four parts, to every soldier a part) and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another : Let us not cut it, but let us cast lots for it whose it shall be ; that the Scripture might be fulfilled ; saying : They have parted my garments among them, and upon my vesture they have cast lot. And the soldiers indeed did these things. Now, there stood by the cross of Jesus his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother, and the disciple standing, whom he loved, he saith to his mother : Woman, behold thy son. After that, he saith to the disciple : Behold thy mother. And from that hour the disciple took her to his own. Afterwards, Jesus,

knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now, there was a vessel set there, full of vinegar. And they, putting a sponge full of vinegar about hyssop, offered it to his mouth. When Jesus, therefore, had taken the vinegar, he said: It is consummated. And bowing his head, he gave up the ghost. Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the Sabbath day (for that was a great Sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came; and they broke the legs of the first and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs; but one of the soldiers opened his side with a spear, and immediately there came out blood and water. And he that saw it

hath given testimony; and his testimony is true. And he knoweth that he saith true, that you also may believe. For these things were done, that the Scripture might be fulfilled. You shall not break a bone of him. And again another Scripture saith: They shall look on him whom they pierced. And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate permitted him. He came, therefore, and took away the body of Jesus. And Nicodemus also came; he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound *weight*. They took, therefore, the body of Jesus, and bound it in linen-cloths with the spices, as the manner of the Jews is to bury. Now, there was, in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had

been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

HOLY SATURDAY.

EPIST. Col. iii. 1-4.—*Brethren*, if you be risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God; mind the things that are above, not the things that are upon the earth. For you are dead; and your life is hid with Christ in God. When Christ shall appear, *who is* your life, then you also shall appear with him in glory.

GOSP. St. Matt. xxviii. 1-7.—And in the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake. For an angel of the Lord descended from heaven; and, coming, rolled back the stone, and sat upon

it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the angel, answering, said to the women: Fear not you; for I know that you seek Jesus who was crucified. He is not here; for he is risen, as he said. Come and see the place where the Lord was laid. And, going quickly, tell ye his disciples that he is risen; and, behold, he will go before you into Galilee; there you shall see him. Lo, I have foretold it to you.

EASTER SUNDAY.

EPIST. 1 Cor. v. 7, 8.—*Brethren*, purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our pasch, is sacrificed. Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

GOSP. St. Mark xvi. 1-7.—*At that*

time, Mary Magdalene and Mary *the mother* of James and Salome bought sweet spices, that coming they might anoint Jesus. And very early in the morning the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe; and they were astonished. Who saith to them: Be not affrighted; you seek Jesus of Nazareth, *who was* crucified. He is risen: he is not here; behold the place where they laid him. But go tell his disciples, and Peter, that he goeth before you into Galilee; there you shall see him, as he told you.

EASTER MONDAY.

LESSON, Acts x. 37-43.—You know the word which hath been published through all Judea; for it began from Galilee, after the baptism which John preached, Jesus of Nazareth; how God anointed him with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed by the devil; for God was with him. And we are witnesses of all things that he did in the land of the Jews and in Jerusalem, whom they killed, hanging him upon a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but to witnesses preordained of God, even to us, who eat and drank with him after he arose again from the dead. And he commanded us to preach to the people, and to testify that it is he who was appointed by God to be the judge of the living and of the dead. To him all the prophets give testi-

mony, that by his name all receive remission of sins who believe in him.

GOSP. St. Luke xxiv. 13-35.—And behold, two of them went that same day to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass that, while they talked and reasoned with one another, Jesus himself also drew near, and went with them. But their eyes were held, that they should not know him. And he said to them: What are these discourses that you hold one with another as you walk, and are sad? And the one whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom he said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word, before God and all the people; and how our chief priests and princes

delivered him to be condemned to death, and crucified him. But we hoped that it was he who should have redeemed Israel; and now, besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us, who, before it was light, were at the sepulchre; and, not finding his body, came, saying that they had also seen a vision of angels, who say that he is alive. And some of our people went to the sepulchre, and found it so as the women had said; but him they found not. Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken! Ought not Christ to have suffered these things, and so to enter into his glory? And beginning at Moses and all the prophets, he expounded to them, in all the Scriptures the things that were concerning him. And they drew nigh to the town whither they were going, and he made as though he would go farther.

But they constrained him, saying: Stay with us, because it is towards evening; and the day is now far spent. And he went in with them. And it came to pass, whilst he was at table with them, he took bread, and blessed, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to the other: Was not our heart burning within us whilst he was speaking in the way, and opened to us the Scriptures? And rising up the same hour, they went back to Jerusalem; and they found the eleven gathered together, and those that were with them, saying: The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how they knew him in the breaking of bread.

EASTER TUESDAY.

LESSON, Acts xiii. 26-33. — Men, brethren, children of the stock of

Abraham, and whosoever among you fear God, to you the word of this salvation is sent. For they who inhabited Jerusalem, and the rulers thereof, not knowing him nor the voices of the prophets, which are read every Sabbath, judging him, have fulfilled them. And finding no cause of death in him, they desired of Pilate that they might kill him. And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre. But God raised him up from the dead the third day, who was seen for many days by them who came up with him from Galilee to Jerusalem, who to this present time are his witnesses to the people. And we declare unto you that the promise which was made to our fathers, this same God hath fulfilled to our children, raising up Jesus.

GOSP. St. Luke xxiv. 36-47.—*Now, whilst they were speaking these things, Jesus stood in the midst of them,*

and saith to them : Peace be to you : it is I, fear not. But they, being troubled and affrighted, supposed that they saw a spirit. And he said to them : Why are you troubled, and why do thoughts arise in your hearts ? See my hands and feet, that it is I myself ; handle and see ; for a spirit hath not flesh and bones, as you see me to have. And when he had said this, he showed them his hands and feet. But while they yet believed not, and wondered for joy, he said : Have you here anything to eat ? And they offered him a piece of broiled fish and a honey-comb. And when he had eaten before them, taking the remains, he gave to them. And he said to them : These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then he opened their understanding, that they might understand the Scriptures. And

he said to them: Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day; and that penance and remission of sins should be preached in his name unto all nations, beginning at Jerusalem.

LOW SUNDAY.

EPIST. 1 St. John v. 4-10.—*Dearly beloved*: whatsoever is born of God overcometh the world; and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the Spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven: the Father, the Word, and the Holy Ghost; and these three are one. And there are three that give testimony on earth: the spirit, and the water, and the blood;

and these three are one. If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God, which is greater, because he hath testified of his Son. He that believeth in the Son of God hath the testimony of God in himself.

GOSP. St. John xx. 19-31.—*At that time*, when it was late that same day, the first of the week, and the doors were shut where the disciples were gathered together, for fear of the Jews, Jesus came, and stood in the midst, and said to them: Peace be to you. And when he had said this, he showed them his hands and his side. The disciples, therefore, were glad when they saw the Lord. He said, therefore, to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them, and he said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

Now, Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples, therefore, said to him : We have seen the Lord. But he said to them : Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said : Peace be to you. Then he saith to Thomas : Put in thy finger hither, and see my hands ; and bring hither thy hand, and put it into my side ; and be not faithless, but believing. Thomas answered, and said to him : My Lord, and my God, Jesus saith to him : Because thou hast seen me, Thomas, thou hast believed ; blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these

are written, that you may believe that Jesus is the Christ, the Son of God: and that, believing, you may have life in his name.

SECOND SUNDAY AFTER EASTER.

EPIS. I St. Peter ii. 21-25.—*Dearly beloved*: Christ also suffered for us, leaving you an example, that you should follow his steps; who did not sin. neither was guile found in his mouth; who, when he was reviled, did not revile; when he suffered, he threatened not; but delivered himself to him that judged him unjustly; who his own self bore our sins in his body upon the tree; that we, being dead to sins, should live to justice; by whose stripes you were healed. For you were as sheep going astray; but you are now converted to the shepherd and bishop of your souls.

GOSP. St. John x. 11-16.—*At that time Jesus said to the Pharisees*: I am the good shepherd. The good shepherd giveth his life for his sheep.

But the hireling, and he that is not the shepherd, whose own sheep they are not, seeth the wolf coming, and leaveth the sheep and flieth, and the wolf catcheth and scattereth the sheep. And the hireling flieth, because he is a hireling; and he hath no care for the sheep. I am the good shepherd; and I know mine, and mine know me; as the Father knoweth me, and I know the Father; and I lay down my life for my sheep. And other sheep I have that are not of this fold; them also I must bring; and they shall hear my voice, and there shall be one fold and one shepherd.

THIRD SUNDAY AFTER EASTER.

EPIST. 1 St. Peter ii. 11-18.—*Dearly beloved*: I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul; having your conversation good among the Gentiles, that whereas they speak against you as evil doers, they may, by the good works which

they shall behold in you, glorify God in the day of visitation. Be ye subject, therefore, to every human creature, for God's sake ; whether it be to the king, as excelling, or to governors, as sent by him for the punishment of evil doers, and for the praise of the good ; for so is the will of God, that by doing well you may put to silence the ignorance of foolish men ; as free, and not as making liberty a cloak of malice, but as the servants of God. Honor all men ; love the brotherhood ; fear God ; honor the king ; servants, be subject to your masters with fear ; not only to the good and gentle, but also to the froward.

GOSP. St. John xvi. 16-22. — *At that time, Jesus said to his disciples : A little while, and now you shall not see me ; and again a little while, and you shall see me ; because I go to the Father. Then some of his disciples said one to another : What is this that he saith to us : A little while, and you shall not see me ; and again a little*

while, and you shall see me : because I go to the Father ? They said, therefore : What is this that he saith, A little while ? We know not what he speaketh. And Jesus knew that they had a mind to ask him ; and he said to them : Of this do you enquire among yourselves, because I said : A little while, and you shall not see me ; and again a little while, and you shall see me. Amen, amen, I say to you that you shall lament and weep, but the world shall rejoice ; and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come ; but when she hath brought forth the child, she remembereth no more the anguish ; for joy that a man is born into the world. So also you now, indeed, have sorrow, but I will see you again, and your heart shall rejoice ; and your joy no man shall take from you.

FOURTH SUNDAY AFTER EASTER.

EPIST. St. James i. 17-21.—*Dearly beloved*: Every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. You know, my dearest brethren; and let every man be swift to hear, but slow to speak and slow to anger. For the anger of man worketh not the justice of God. Wherefore, casting away all uncleanness and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.

GOSP. St. John xvi. 5-14.—*At that time Jesus said to his disciples*: I go to him that sent me; and none of you asketh me: Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth; it is

expedient for you that I go ; for if I go not, the Paraclete will not come to you ; but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment—of sin, because they believed not in me ; and of justice, because I go to the Father, and you shall see me no longer ; and of judgment, because the prince of this world is already judged. I have yet many things to say to you ; but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth ; for he shall not speak of himself ; but what things soever he shall hear he shall speak, and the things that are to come he will show you. He shall glorify me ; because he shall receive of mine, and shall show *it* to you.

FIFTH SUNDAY AFTER EASTER.

EPIST. St. James i. 22-27.—*Dearly beloved* : Be ye doers of the word, and not hearers only, deceiving your own

selves. But if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass ; for he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work—this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father is this : to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world.

Gosp. St. John xvi. 23-30.—*At that time Jesus said to his disciples: Amen, amen I say to you: If you ask the Father anything in my name, he will give it you. Hitherto you have not asked anything in my name. Ask, and you shall receive; that your joy*

may be full. These things have I spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name ; and I say not to you that I will ask the Father for you ; for the Father himself loveth you ; because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world ; again I leave the world, and I go to the Father. His disciples say to him : Behold, now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee ; by this we believe that thou camest forth from God.

ASCENSION.

LESSON, Acts i. 1-11.—The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving

commands by the Holy Ghost to the apostles whom he had chosen, he was taken up; to whom also he showed himself alive, after his passion, by many proofs; for forty days appearing to them, and speaking of the kingdom of God. And eating with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth. For John indeed baptized with water; but you shall be baptized with the Holy Ghost not many days hence. They, therefore, who were come together asked him, saying: Lord, wilt thou at this time restore again the kingdom of Israel? But he said to them: It is not for you to know the times or moments which the Father hath put in his own power. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost

part of the earth. And when he had said these things, while they looked on, he was raised up; and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold, two men stood by them, in white garments, who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus, who is taken up from you into heaven, shall so come as you have seen him going into heaven.

Gosp. St. Mark xvi. 14-20.—*At that time Jesus appeared to the eleven as they were at table; and he upbraided them with their incredulity and hardness of heart; because they did not believe them who had seen him after he was risen again. And he said to them: Go ye into the whole world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be condemned. And these signs shall follow them that believe: in my name they shall*

cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they shall drink any deadly thing, it shall not hurt them ; they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they, going forth, preached everywhere ; the Lord working withal, and confirming the word with signs that followed.

SUNDAY WITHIN THE OCTAVE OF THE
ASCENSION.

EPIST. 1 St. Peter iv. 7-11.—*Dearly beloved* : Be prudent, therefore, and watch in prayers. But before all things, have a constant mutual charity among yourselves ; for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same to one another, as good stewards of the

manifold grace of God. If any man speak, *let him speak* as the words of God: if any man minister, *let him do it* as of power which God administereth; that in all things God may be honored through Jesus Christ.

GOSP. St. John xv. 26, 27.—*At that time Jesus said to his disciples*: When the Paraclete cometh whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me; and you shall give testimony, because you are with me from the beginning. St. John xvi. 1-4.—These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues; yea, the hour cometh that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father nor me. But these things I have told you, that when the hour shall come, you may remember that I told you of them.

WHIT-SUNDAY.

LESSON, Acts ii 1-11.—And when the days of the Pentecost were accomplished, they were all together in the same place, and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues, as it were, of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost; and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now, there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. And when this voice was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed, and wondered, saying: Behold, are not all these that speak Galileans? And how have we heard every man

our own tongue wherein we were born? Parthians, and Medes. and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes and Arabians; we have heard them speak in our own tongues the wonderful works of God.

GOSP. St. John xiv. 23-31.—*At that time Jesus said to his disciples: If any one love me, he will keep my word; and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not keepeth not my words. And the word which you have heard is not mine, but the Father's, who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind whatsoever I shall have*

said to you. Peace I leave with you, my peace I give unto you; not as the world giveth do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come again to you. If you love me, you would indeed be glad, because I go to the Father; for the Father is greater than I. And now I have told you before it come to pass, that, when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh; and in me he hath not anything. But that the world may know that I love the Father, and as the Father hath given me commandment, so do I.

WHIT-MONDAY.

LESSON, Acts x. 42-48.—And he commanded us to preach to the people, and to testify that it is he who hath been appointed by God to be the judge of the living and of the dead. To him

all the prophets give testimony, that by his name all receive remission of sins who believe in him. While Peter was yet speaking these words, the Holy Ghost fell upon all them that heard the word. And the faithful of the circumcision, who came with Peter, were astonished; for that the grace of the Holy Ghost was poured out upon the Gentiles also. For they heard them speaking with tongues and magnifying God. Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ.

GOSP. St. John iii. 16-21.—For God so loved the world as to give his only-begotten Son; that whosoever believeth in him may not perish, but may have life everlasting. For God sent not his Son into the world to judge the world, but that the world may be saved by him. He that believeth in

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him is not judged; but he that doth not believe is already judged, because he believeth not in the name of the only-begotten Son of God. And this is the judgment: because the light is come into the world, and men loved darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, that his works may not be reprov'd. But he that doth truth cometh to the light, that his works may be made manifest, because they are done in God.

WHIT-TUESDAY.

LESSON, Acts viii. 14-27.—Now, when the apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John. Who, when they were come, prayed for them, that they might receive the Holy Ghost; for he was not as yet come upon any of them, but they were

only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost.

GOSP. St. John x. 1-10.—Amen, amen I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To whom the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he hath led out his own sheep, he goeth before them; and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him; because they know not the voice of strangers. This proverb Jesus spoke to them. But they understood not what he spoke to them. Jesus, therefore, said to them again: Amen, amen I say to you, I am the door of the sheep. All *others*, as many as have come, are thieves and robbers,

and the sheep heard them not. I am the door. By me, if any one enter in, he shall be saved, and he shall go in and go out, and shall find pastures. The thief cometh not but to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.

TRINITY SUNDAY.

EPIST. Rom. xi. 33-36.—Oh ! the depth of the riches, of the wisdom, and of the knowledge of God ! How incomprehensible are his judgments, and how unsearchable his ways ! For who hath known the mind of the Lord ? Or who hath been his counsellor ? Or who hath first given to him, and recompense shall be made him ? For of him, and by him, and in him are all things ; to him be glory for ever. Amen.

GOSP. St. Matt. xxviii. 18-20.—*At that time Jesus said to his disciples: All power is given to me in heaven and in earth. Going, therefore, teach*

ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world.

CORPUS CHRISTI.

EPIST. 1 Cor. xi. 23-29.—*Brethren*: I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat; this is my body which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood; this do ye as often as you shall drink *it* for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until he come.

Wherefore whosoever shall eat this bread or drink the chalice of the Lord unworthily shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord.

GOSP. St. John vi. 56-59.—*At that time Jesus said to the multitude of the Jews: My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever.*

SECOND SUNDAY AFTER PENTECOST.

EPIST. 1 St. John iii. 13-18.— Wonder not, brethren, if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us; and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him; how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

GOSP. St. Luke xiv. 16-24.— *At that time Jesus spoke to the Pharisees this parable: A certain man made a*

great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him : I have bought a farm, and I must needs go out and see it ; I pray thee, hold me excused. And another said : I have bought five yoke of oxen, and I go to try them ; I pray thee, hold me excused. And another said : I have married a wife, and therefore, I cannot come. And the servant, returning, told these things to his lord. Then the master of the house, being angry, said to his servant : Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said : Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant : Go out into the highways and hedges, and compel them to come in, that my house

may be filled. But I say unto you that none of those men that were invited shall taste of my supper.

THIRD SUNDAY AFTER PENTECOST.

EPIST. 1 St. Peter v. 6-11.—*Dearly beloved*: Be you humbled, therefore, under the mighty hand of God, that he may exalt you in the time of visitation, casting all your care upon him; for he hath care of you. Be sober, and watch; because your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour; whom resist ye, strong in faith; knowing that the same affliction befallerh your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, when you have suffered a little, will himself perfect, and confirm, and establish you. To him be glory and empire for ever and ever. Amen.

GOSP. St. Luke xv 1-10.—*At that time* the publicans and sinners drew near unto Jesus to hear him. And

the Pharisees and the Scribes murmured, saying: This man receiveth sinners, and eateth with them. And he spoke to them this parable, saying: What man of you that hath a hundred sheep, and, if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders, rejoicing; and, coming home, call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman, having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which

I had lost. So, I say to you, there shall be joy before the angels of God upon one sinner doing penance.

FOURTH SUNDAY AFTER PENTECOST.

EPIST. Rom. viii. 18-23.—*Brethren*: The sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope; because the creature also itself shall be delivered from the servitude of corruption into the liberty of the glory of the children of God. For we know that every creature groaneth and travaileth in pain even till now. And not only it, but ourselves also, who have the first-fruits of the spirit; even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

GOSP. St. Luke v. 1-11.—*At that time*, when the multitude pressed upon Jesus to hear the word of God, he stood by the lake of Genesareth; and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And going up into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting down, he taught the multitudes out of the ship. Now, when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to him: Master, we have labored all the night, and have taken nothing; but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that

they were almost sinking. Which when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me; for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, leaving all things, they followed him.

FIFTH SUNDAY AFTER PENTECOST.

EPIST. 1 St. Peter iii. 8-15.—*Dearly beloved*: In fine, be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble; not rendering evil for evil, nor railing for railing, but, contrariwise, blessing; for unto this are you called, that you may inherit a blessing. For he that will love life, and see good days, let

him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good; let him seek peace, and pursue it. Because the eyes of the Lord are upon the just, and his ears unto their prayers; but the countenance of the Lord upon them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer any thing for justice sake, blessed are ye. And be not afraid of their fear, and be not troubled. But sanctify the Lord Christ in your hearts.

GOSP. St. Matt. v. 20-24.—*At that time Jesus said to his disciples: Except your justice abound more than that of the Scribes and of the Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment. But I say to you that whosoever is angry with his brother shall*

be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire. If, therefore, thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming, thou shalt offer thy gift.

SIXTH SUNDAY AFTER PENTECOST.

EPIST. Rom. vi. 3-11.—*Brethren*. All we, who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism into death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with

him, that the body of sin may be destroyed, to the end that we may serve sin no longer. For he that is dead is justified from sin. Now, if we be dead with Christ, we believe that we shall live also together with Christ; knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once; but in that he liveth, he liveth unto God. So do you also reckon that you are dead to sin, but alive unto God in Christ Jesus our Lord.

Gosp. St. Mark viii. 1-9.—*At that time*, when there was a great multitude with Jesus, and had nothing to eat, calling his disciples together, he saith to them: I have compassion on the multitude; for, behold, they have now been with me three days, and have nothing to eat; and if I shall send them away fasting to their home, they will faint in the way, for some of them came from afar off. And his disciples answered him: From whence

can any one fill them here with bread in the wilderness? And he asked them: How many loaves have ye? Who said: Seven. And he commanded the multitude to sit down upon the ground; and taking the seven loaves, giving thanks, he broke, and gave to his disciples to set before them; and they set *them* before the people. And they had a few little fishes; and he blessed them, and commanded *them* to be set before *them*. And they did eat, and were filled; and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand; and he sent them away.

SEVENTH SUNDAY AFTER PENTECOST.

EPIST. Rom. vi. 19-23.—*Brethren*: I speak a human thing, because of the infirmity of your flesh; for as you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice unto sanctification. For when

you were the servants of sin, you were freemen to justice. What fruit, therefore, had you then in those things of which you are now ashamed? For the end of them is death. But now, being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death. But the grace of God, life everlasting in Christ Jesus our Lord.

GOSP. St. Matt. vii. 15-21.—*At that time Jesus said to his disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the bad tree bringeth forth bad fruit. A good tree cannot bring forth bad fruit; neither can a bad tree yield good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore,*

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by their fruits you shall know them. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven.

EIGHTH SUNDAY AFTER PENTECOST.

EPIST. Rom. viii. 12-17.—*Brethren*: We are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba (Father). For the Spirit himself giveth testimony to our spirit that we are the sons of God; and if sons, heirs also—heirs indeed of God, and joint-heirs with Christ.

GOSP. St. Luke xvi. 1-9.—*At that time Jesus said*: There was a certain

rich man, who had a steward ; and the same was accused unto him that he had wasted his goods. And he called him, and said to him : How is it that I hear this of thee ? Give an account of thy stewardship ; for now thou canst no longer be steward. And the steward said within himself : What shall I do, because my lord taketh away from me the stewardship ? To dig I am not able ; to beg I am ashamed. I know what I will do, that, when I shall be removed from the stewardship, they may receive me into their houses. Therefore, calling together every one of his lord's debtors, he said to the first : How much dost thou owe my lord ? But he said : A hundred barrells of oil. And he said to him : Take thy bill, and sit down quickly, and write fifty. Then he said to another : And how much dost thou owe ? Who said : A hundred quarters of wheat. He said to him : Take thy bill, and write eighty. And the lord commended the unjust

steward, forasmuch as he had done wisely; for the children of this world are wiser in their generation than the children of light. And I say to you: Make to yourselves friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

NINTH SUNDAY AFTER PENTECOST.

EPIST. 1 Cor. x. 6-13.—*Brethren*: We should not covet evil things, as they also coveted. Neither become ye idolaters, as some of them; as it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication; as some of them committed fornication, and there fell in one day three-and-twenty thousand. Neither let us tempt Christ; as some of them tempted, and perished by the serpents. Neither do you murmur; as some of them murmured, and were destroyed by the destroyer. Now, all these things happened to them in figure;

and they are written for our correction, upon whom the ends of the world are come. Wherefore, he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you but such as is human ; and God is faithful, who will not suffer you to be tempted above that which you are able, but will make also with temptation issue, that you may be able to bear it.

GOSP. St. Luke xix. 41-47.—*At that time*, when Jesus drew near Jerusalem, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace ; but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee ; and they shall not leave in thee a stone upon a stone ; because thou hast not known the time of thy

visitation. And entering into the temple, he began to cast them out that sold therein and them that bought, saying to them : It is written : My house is the house of prayer ; but you have made it a den of thieves. And he was teaching daily in the temple.

TENTH SUNDAY AFTER PENTECOST.

EPIST. 1 Cor. xii. 2-11.—*Brethren :* You know that when you were heathens, you went to dumb idols, according as you were led. Wherefore, I give you to understand that no man, speaking by the Spirit of God, saith anathema to Jesus. And no man can say the Lord Jesus but by the Holy Ghost. Now, there are diversities of graces, but the same Spirit ; and there are diversities of ministries, but the same Lord. And there are diversities of operations, but the same God, who worketh all in all. But the manifestation of the Spirit is given to every man unto profit. To

one, indeed, by the Spirit is given the word of wisdom ; and to another, the word of knowledge, according to the same Spirit ; to another, faith in the same Spirit ; to another, the grace of healing in one Spirit ; to another, the working of miracles ; to another, prophecy ; to another, the discerning of spirits ; to another, *divers* kinds of tongues ; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as he will.

GOSP. St. Luke xviii. 9-14.—And to some who trusted in themselves as just, and despised others, he spoke also this parable : Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. The Pharisee, standing, prayed thus with himself : O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week : I give tithes of all that I possess. And the publican, standing afar off,

would not so much as lift his eyes towards heaven, but struck his breast, saying: O God, be merciful to me a sinner. I say to you this man went down into his house justified rather than the other; because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

ELEVENTH SUNDAY AFTER PENTECOST.

EPIST. 1 Cor. xv. 1-10.—*Brethren*: I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand; by which also you are saved, if you hold fast after what manner I preached to you, unless you have believed in vain. For I delivered unto you, first of all, *that* which I also received: how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen by Cephas, and after that by the eleven.

Then was he seen by more than five hundred brethren at once; of whom many remain until this present, and some have fallen asleep. After that, he was seen by James, then by all the apostles; and last of all, he was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace in me hath not been void.

GOSP. St. Mark vii. 31-37.—*At that time*, Jesus, going out of the coasts of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and, spitting, he touched his tongue; and looking up to heaven, he groaned, and said to him: Ephpheta, which is, Be thou

opened. And immediately his ears were opened; and the string of his tongue was loosed; and he spoke right. And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear and the dumb to speak.

TWELFTH SUNDAY AFTER PENTECOST.

EPIST. 2 Cor. iii. 4-9.—*Brethren*: Such confidence we have, through Christ towards God; not that we are sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament; not in the letter, but in the Spirit; for the letter killeth, but the Spirit quickeneth. Now, if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not stead-

fastly behold the face of Moses, for the glory of his countenance, which is made void, how shall not the ministration of the Spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

GOSP. St. Luke x. 23-37.—*At that time Jesus said to his disciples: Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And, behold, a certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life? But he said to him: What is written in the law? How readest thou? He, answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with*

all thy mind; and thy neighbor as thyself. And he said to him: Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor? And Jesus, answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and, having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way, and, seeing him, passed by. In like manner, also, a Levite, when he was near the place, and saw him, passed by. But a certain Samaritan, being on his journey, came near him, and, seeing him, was moved with compassion; and going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend

over and above I at my return will repay thee. Which of these three, in thy opinion, was neighbor to him that fell among the robbers? But he said: He that showed mercy to him. And Jesus said to him: Go and do thou in like manner.

THIRTEENTH SUNDAY AFTER
PENTECOST.

EPIST. Gal. iii. 16-22.—*Brethren*: To Abraham were the promises made, and to his seed. He saith not: And to his seeds, as of many; but as of one: and to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not annul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why, then, was the law? It was set because of transgressions, until the seed should come to whom he made the promise,

being ordained by angels in the hand of a mediator. Now, a mediator is not of one; but God is one. Was the law, then, against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GOSP. St. Luke xvii. 11-19.—*At that time, as Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off, and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom when he saw, he said: Go, show yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before his feet,*

giving thanks; and this was a Samaritan. And Jesus, answering, said: Were not ten made clean? And where are the nine? There is no one found to return and give glory to God but this stranger. And he said to him: Arise, go thy way, for thy faith hath made thee whole.

FOURTEENTH SUNDAY AFTER PENTECOST.

EPIST. Gal. v. 16-24.—*Brethren*: I say, then: Walk in the Spirit, and you shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary one to another; so that you do not the things that you would. But if you are led by the Spirit, you are not under the law. Now, the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envy, murders, drunken-

ness, revellings, and such like ; of which I foretell you as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they who are Christ's have crucified their flesh, with the vices and concupiscences.

GOSP. St. Matt. vi. 24-33.—*At that time Jesus said to his disciples: No man can serve two masters, for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and Mammon. Therefore I say to you, Be not solicitous for your life, what you shall eat ; nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the fowls of the air, for they neither sow nor do they reap, nor gather into barns, and your heavenly Father feedeth them.*

Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow; they labor not, neither do they spin. And yet I say to you that not even Solomon, in all his glory, was arrayed as one of these. And if the grass of the field, which to-day is, and to-morrow is cast into the oven, God doth so clothe, how much more you, O ye of little faith? Be not solicitous, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Seek ye, therefore, first the kingdom of God and his justice; and all these things shall be added unto you.

FIFTEENTH SUNDAY AFTER PENTECOST.

EPIST. Gal. v. 25, 26.—*Brethren*: If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain-glory, provoking one another, envying one another. Gal. vi. 1–10.—*Brethren*, and if a man be overtaken in any fault, you who are spiritual instruct such a one in the spirit of mildness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so shall you fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work; and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him who is instructed in the word communicate to him that instructeth him in all good things. Be not deceived; God is not mocked. For what things a man shall sow, those also shall he reap. For he that

soweth in his flesh, of the flesh also shall reap corruption; but he that soweth in the Spirit, of the Spirit shall reap life everlasting. And in doing good, let us not fail; for in due time we shall reap, ~~not~~ failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

GOSP. St. Luke vii. 11-16.—*At that time Jesus* went into a city called Naim; and there went with him his disciples and a great multitude. And when he came nigh to the gate of the city, behold, a dead man was carried out, the only son of his mother, and she was a widow; and a great multitude of the city was with her. Whom when the Lord had seen her, being moved with mercy, he said to her: Weep not. And he came near and touched the bier. (And they that carried it stood still.) And he said: Young man, I say to thee, arise. And he that was dead sat up, and began to

speak. And he gave him to his mother.
 And there came a fear on them all ;
 and they glorified God, saying : A
 great prophet is risen up among us,
 and God hath visited his people.

SIXTEENTH SUNDAY AFTER PENTECOST.

EPIST. Ephes. iii. 13-21.—*Brethren :*
 Wherefore I pray you not to faint at
 my tribulations for you, which is your
 glory. For this cause I bow my knees
 to the Father of our Lord Jesus Christ,
 of whom all paternity in heaven and
 earth is named, that he would grant
 you, according to the riches of his
 glory, to be strengthened by his Spirit
 with might unto the inward man ;
 that Christ may dwell by faith in your
 hearts ; that being rooted and founded
 in charity, you may be able to com-
 prehend, with all the saints, what is
 the breadth, and length, and height,
 and depth ; to know also the charity
 of Christ, which surpasseth knowledge,
 that you may be filled unto all the
 fulness of God. Now to him who is

able to do all things more abundantly than we desire or understand, according to the power that worketh in us : to him be glory in the church and in Christ Jesus, unto all generations, world without end. Amen.

GOSP. St. Luke xiv. 1-11.—*At that time*, when Jesus went into the house of one of the chiefs of the Pharisees on the Sabbath day to eat bread they watched him ; and, behold, there was a certain man before him that had the dropsy. And Jesus, answering, spoke to the lawyers and Pharisees, saying : Is it lawful to heal on the Sabbath day ? But they held their peace. But he, taking him, healed him, and sent him away. And answering them, he said : Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the Sabbath day ? And they could not answer him to these things. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them :

When thou art invited to a wedding, sit not down in the highest place, lest perhaps one more honorable than thou be invited by him, and he that invited thee and him come and say to thee: Give place to this man; and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place, that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. Because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

SEVENTEENTH SUNDAY AFTER
PENTECOST.

EPIST. Ephes. iv. 1-6.—*Brethren*: As a prisoner in the Lord, I beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity,

careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all.

GOSP. St. Matt. xxii. 35-46.—*At that time the Pharisees came nigh to Jesus, and one of them, a doctor of the law, asked him, tempting him: Master, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? Whose Son is he? They say to him: David's. He saith to them: How,*

then, doth David in spirit call him Lord, saying: The Lord saith to my Lord: Sit on my right hand, until I make thy enemies thy foot-stool? If David, then, call him Lord, how is he his Son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

EIGHTEENTH SUNDAY AFTER
PENTECOST.

EPIST. 1 Cor. i. 4-9. — *Brethren*: I give thanks to my God always for you for the grace of God that is given you in Christ Jesus; that in all things you are made rich in him, in all utterance, and in all knowledge; as the testimony of Christ was confirmed in you; so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ, who also will confirm you unto the end, without crime, in the day of the coming of our Lord Jesus Christ. God is faithful; by whom you are called

unto the fellowship of his Son, Jesus Christ our Lord.

GOSP. St. Matt. ix. 1-8. *At that time, Jesus, entering into a boat, passed over the water, and came into his own city. And, behold, they brought to him one sick of the palsy, lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And, behold, some of the Scribes said within themselves: He blasphemeth. And Jesus, seeing their thoughts, said: Why do you think evil in your hearts? Which is easier to say, Thy sins are forgiven thee; or to say, Arise, and walk? But that you may know that the Son of man hath power on earth to forgive sins, then, said he to the man sick of the palsy: Arise, take thy bed, and go into thy house. And he arose, and went into his house. And the multitude, seeing it, feared, and glorified God, that gave such power to men.*

NINETEENTH SUNDAY AFTER
PENTECOST.

EPIST. Ephes. iv. 23-28.—*Brethren*: Be renewed in the spirit of your mind, and put on the new man, who, according to God, is created in justice and holiness of truth. Wherefore putting away lying, speak ye the truth every man with his neighbor, for we are members one of another. Be angry, and sin not; let not the sun go down upon your anger. Give not place to the devil. He that stole, let him steal now no more; but rather let him labor, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

GOSP. St. Matt. xxii. 1-14.—*At that time* Jesus spoke to the chief priests and Pharisees again in parables, saying: The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants to call them that were invited to the

marriage; and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready; but they that were invited were not worthy. Go ye, therefore, into the highways, and as many as you shall find call to the marriage. And his servants, going forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not

on a wedding garment. And he saith to him : Friend, how camest thou in hither, not having a wedding garment ? But he was silent. Then the king said to the waiters : Bind his hands and feet, and cast him into the exterior darkness ; there shall be weeping and gnashing of teeth. For many are called, but few *are* chosen.

TWENTIETH SUNDAY AFTER
PENTECOST.

EPIST. Ephes. v. 15-21.—See therefore, brethren, how you walk circumspectly ; not as unwise, but as wise ; redeeming the time, for the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury ; but be ye yet filled with the Holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing, and making melody in your hearts to the Lord, giving thanks always for all things in the name of our Lord Jesus

Christ, to God and the Father, being subject one to another in the fear of Christ.

GOSP. St. John iv. 46-53.—*At that time* there was a certain ruler, whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son; for he was at the point of death. Then Jesus said to him: Unless you see signs and wonders, you believe not. The ruler saith to him: Lord, come down before that my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way; and as he was going down, his servants met him; and they brought word, saying that his son lived. He asked, therefore, of them the hour wherein he grew better. And they said to him: Yesterday, at the seventh hour, the fever left him. The father, therefore, knew that it was at the same hour that Jesus said

to him: Thy son liveth; and himself believed, and his whole house.

TWENTY-FIRST SUNDAY AFTER
PENTECOST.

EPIST. Ephes. vi. 10-17.—Finally, brethren, be strengthened in the Lord and in the might of his power. Put you on the armor of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers; against the rulers of the world of this darkness; against the spirits of wickedness in the high places. Wherefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to ex-

tinguish all the fiery darts of the most wicked one, and take unto you the helmet of salvation and the sword of the Spirit (which is the word of God).

GOSP. St. Matt. xviii. 23-35.—*At that time Jesus spoke to his disciples this parable*: The kingdom of heaven is likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence, and laying hold of him, he throttled him, saying: Pay what thou

owest. And his fellow-servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he paid the debt. Now, his fellow-servants, seeing what was done, were very much grieved; and they came, and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me. Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord, being angry, delivered him to the torturers until he should pay all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

TWENTY-SECOND SUNDAY AFTER
PENTECOST.

EPIST. Philip. i. 6-11.—*Brethren:*
We are confident of this very thing,

that he who hath begun a good work in you will perfect it unto the day of Christ Jesus ; as it is meet for me to think this for you all, for that I have you in my heart, and that in my bonds and in the defence and confirmation of the gospel you all are partakers of my joy. For God is my witness how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding ; that you may approve the better things ; that you may be sincere and without offence unto the day of Christ, filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

GOSP. St. Matt. xxii. 15-21.—*At that time* the Pharisees, going, consulted among themselves how to ensnare him in *his* speech. And they send to him their disciples with the Herodians, saying : Master, we know that thou art a true speaker, and teachest the way of God in truth ;

neither carest thou for any man, for thou dost not regard the person of men. Tell us, therefore, what dost thou think: is it lawful to give tribute to Cæsar, or not? But Jesus, knowing their wickedness, said: Why do ye tempt me, ye hypocrites? Show me the coin of the tribute. And they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him: Cæsar's. Then he saith to them: Render, therefore, to Cæsar the things that are Cæsar's, and to God the things that are God's.

TWENTY-THIRD SUNDAY AFTER PENTECOST.

EPIST. Philip. iii. 17-21. — Be followers of me, brethren, and observe them who walk so, as you have our model. For many walk, of whom I have told you often (and now tell you weeping) *that they are* enemies of the cross of Christ, whose end is destruction, whose God is their belly,

and *whose* glory is in their shame, who mind earthly things. But our conversation is in heaven, from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.—iv. 1-3.—Therefore, my dearly beloved brethren and most desired, my joy and my crown, so stand fast in the Lord, my dearly beloved; I beg of Evodia, and I beseech Syntyche, to be of one mind in the Lord. And I entreat thee also, my sincere companion, help those *women* who have labored with me in the Gospel with Clement, and the rest of my fellow-laborers, whose names are in the book of life.

GOSP. St. Matt. ix. 18-26.—*At that time*, as Jesus was speaking these things unto them, behold a certain ruler came up and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and

she shall live. And Jesus, rising up, followed him with his disciples. And behold, a woman, who was troubled with an issue of blood twelve years, came behind him and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall be healed. But Jesus, turning and seeing her, said: Be of good heart, daughter; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstréls and the multitude making a rout, he said: Give place; for the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in and took her by the hand; and the maid arose. And the fame hereof went abroad into all that country.

TWENTY-FOURTH SUNDAY AFTER
PENTECOST.

EPIST. Col. i. 9-14.—Therefore we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom and spiritual understanding, that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to the power of his glory, in all patience and long-suffering with joy; giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption through his blood, the remission of sins.

GOSP. St. Matt. xxiv. 15-35.—When, therefore, you shall see the abomination

of desolation which was spoken of by Daniel the prophet, standing in the holy place, he that readeth let him understand. Then they that are in Judea, let them flee to the mountains; and he that is on the housetop, let him not come down to take anything out of his house; and he that is in the field, let him not go back to take his coat. And wo to them that are with child, and that give suck in those days. But pray that your flight be not in the winter or on the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved; but for the sake of the elect those days shall be shortened. Then if any man shall say to you: Lo, here is Christ, or there, do not believe him. For there shall arise false christs and false prophets, and shall show great signs and wonders, inso-much as to deceive (if it were possible)

even the elect. Behold, I have told it to you beforehand. If, therefore, they shall say to you: Behold, he is in the desert, go ye not out; Behold, *he is* in the closets, believe it not. For as the lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from the furthest parts of the heavens to the utmost

bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, *even* at the doors. Amen I say to you that this generation shall not pass till all these things be done. Heaven and earth shall pass, but my words shall not pass.

CONCEPTION OF THE BLESSED VIRGIN
MARY.

LESSON, Prov. viii. 22-35.—The Lord possessed me in the beginning of his ways, before he made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out. The mountains with their huge bulk had not as yet been established; before the hills I was brought forth. He had not yet made

the earth, nor the rivers, nor the poles of the world. When he prepared the heavens, I was present; when with a certain law and compass he inclosed the depths; when he established the sky above, and poised the fountains of waters; when he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when he balanced the foundations of the earth. I was with him forming all things; and was delighted every day, playing before him at all times, playing in the world; and my delight is to be with the children of men. Now therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

GOSP. St. Matt. i. 1-16.—The book of the generation of JESUS CHRIST, the

son of David, the son of Abraham. Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judas and his brethren. And Judas begot Phares and Zara of Thamar, and Phares begot Esron, and Esron begot Aram. And Aram begot Aminadab, and Aminadab begot Naasson, and Naasson begot Salmon. And Salmon begot Booz of Rahab, and Booz begot Obed of Ruth, and Obed begot Jesse. And Jesse begot David the king, and David the king begot Solomon, of her that had been the wife of Urias. And Solomon begot Roboam, and Roboam begot Abias, and Abias begot Asa. And Asa begot Josaphat, and Josaphat begot Joram, and Joram begot Ozias. And Ozias begot Joatham, and Joatham begot Achaz, and Achaz begot Ezechias. And Ezechias begot Manasses, and Manasses begot Amon, and Amon begot Josias. And Josias begot Jechonias and his brethren, in the transmigration of Babylon. And after the transmigration of Babylon,

Jechonias begot Salathiel, and Salathiel begot Zorobabel. And Zorobabel begot Abiud, and Abiud begot Eliacim, and Eliacim begot Azor. And Azor begot Sadoc, and Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. And Jacob begot Joseph, the husband of Mary; of whom was born Jesus, who is called Christ.

CANDLEMAS.

LESSON, Mal. iii. 1-4.—Behold, I send my angel, and he shall prepare the way before my face. And presently the Lord whom you seek, and the angel of the testament, whom you desire, shall come to his temple. Behold, he cometh, said the Lord of hosts; and who shall be able to think of the day of his coming? And who shall stand to see him? For he is like a refining fire, and like the fullers' herb. And he shall sit refining and

cleansing the silver; and he shall purify the sons of Levi, and shall refine them as gold and as silver; and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as *in* the days of old and *in* the ancient years.

Gosp. St. Luke ii. 22-32.—And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord. As it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord: and to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons. And, behold, there was a man in Jerusalem, named Simeon; and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death

before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said : Now thou dost dismiss thy servant, O Lord, according to thy word, in peace ; because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples ; a light to the revelation of the Gentiles, and the glory of thy people of Israel.

ST. PATRICK.

GOSP. St. Matt. xxv. 14-23.—For even as a man, going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability ; and immediately he took his journey. And he that received the five talents went his way, and traded with the same, and

gained other five. And in like manner he that had received the two gained other two. But he that had received the one, going his way, digged into the earth, and hid his lord's money. But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents, coming, brought other five talents, saying: Lord, thou didst deliver to me five talents; behold, I have gained other five over and above. His lord said to him: Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me; behold, I have gained other two. His lord said to him: Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord.

ST. JOSEPH.

LESSON, Eccl. xlv. 1-6.—Moses *was* beloved of God and men; whose memory is in benediction. He made him like the saints in glory, and magnified him in the fear of his enemies; and with his words he made prodigies to cease. He glorified him in the sight of Kings, and gave him commandments in the sight of his people, and showed him his glory. He sanctified him in his faith and meekness, and chose him out of all flesh. For he heard him and his voice, and brought him into a cloud. And he gave him commandments before his face, and a law of life and instruction.

GOSP. St. Matt. i. 18-21.—When his Mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost; whereupon Joseph, her husband, being a just man, and not willing publicly to expose her, was

minded to put her away privately. But while he thought on these things, behold, the angel of the Lord appeared to him in *his* sleep, saying: Joseph, son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.

ANNUNCIATION.

LESSON, Isaias vii. 10-15.—And the Lord spoke again to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell or unto the height above. And Achaz said: I will not ask; and I will not tempt the Lord. And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son;

and his name shall be called Emmanuel. He shall eat butter and honey that he may know to refuse the evil, and to choose the good.

Gosp. St. Luke i. 26-38.—And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary. And the angel, being come in, said unto her : Hail, full of grace, the Lord is with thee ; blessed art thou among women. Who having heard, was troubled at his saying, and thought *with herself* what manner of salutation this should be. And the angel said to her : Fear not, Mary ; for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a Son ; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High ; and the Lord God shall give unto him the throne of David,

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his father; and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel, answering, said to her: The Holy Ghost shall come upon thee; and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word.

ASSUMPTION OF THE BLESSED VIRGIN
MARY.

LESSON, Eccclus. xxiv. 11-20.—In all these I sought rest, and I shall abide in the inheritance of the Lord. Then

the Creator of all things gave his orders, and said to me; and he that made me rested in my tabernacle. And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested; and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho; as a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted. I gave a sweet smell like cinnamon, and aromatical balm. I yielded a sweet odor like the best myrrh.

GOSP. St. Luke x. 38-42.—At that time Jesus entered into a certain town, and a certain woman, named Martha, received him into her house. And she had a sister called Mary, who, sitting also at the Lord's feet, heard his word. But Martha was busy about much serving, who stood, and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her, therefore, that she help me. And the Lord, answering, said to her: Martha, Martha, thou art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

ANGEL GUARDIANS.

LESSON, Exod. xxiii. 20-23.—Behold, I will send my angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned; for

he will not forgive when thou hast sinned, and my name is in him. But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee. And my angel shall go before thee.

Gosp. St. Matt. xviii. 1-10.—At that hour the disciples came to Jesus, saying: Who, thinkest thou, is the greatest in the kingdom of heaven? And Jesus, calling unto him a little child, set him in the midst of them, and said: Amen I say unto you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, he is the greatest in the kingdom of heaven; and he that shall receive one such little child in my name receiveth me. But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were

drowned in the depth of the sea. Woe to the world because of scandals. For it must needs be that scandals come ; nevertheless, woe to that man by whom the scandal cometh. And if thy hand or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to enter into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee with one eye to enter into life, than, having two eyes, to be cast into hell-fire. Take heed that you despise not one of these little ones ; for I say to you that their angels in heaven always see the face of my Father who is in heaven.

ALL SAINTS.

LESSON, Apoc. vii. 2-12.—In those days, behold I John saw another angel ascending from the rising of the sun, having the seal of the living God ;

and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we seal the servants of our God in their foreheads. And I heard the number of them that were sealed, a hundred forty-four thousand sealed, of all the tribes of the children of Israel. Of the tribe of Juda twelve thousand sealed; of the tribe of Reuben twelve thousand sealed; of the tribe of Gad twelve thousand sealed; of the tribe of Aser twelve thousand sealed; of the tribe of Nephthali twelve thousand sealed; of the tribe of Manasses twelve thousand sealed; of the tribe of Simeon twelve thousand sealed; of the tribe of Levi twelve thousand sealed; of the tribe of Issachar twelve thousand sealed; of the tribe of Zabulon twelve thousand sealed; of the tribe of Joseph twelve thousand sealed; of the tribe of Benjamin twelve thousand sealed. After this I saw a great multitude, which no man could number,

of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and about the ancients, and about the four living creatures; and they fell before the throne upon their faces, and adored God, saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength, to our God, for ever and ever. Amen.

Gosp. St. Matt. v. 1-12.—At that time Jesus seeing the multitudes, he went up into a mountain; and when he had sat down, his disciples came to him. And opening his mouth, he taught them, saying: Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall possess the land. Blessed are they that mourn, for they

shall be comforted. Blessed are they that hunger and thirst after justice, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the clean of heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven. Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, because your reward is very great in heaven.

ALL SOULS.

EPIST. 1 Cor. xv. 51-57.—*Brethren*: Behold, I tell you a mystery: We shall all indeed rise again; but we shall not all be changed in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall rise again incor-

ruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality; and when this mortal hath put on immortality, then shall come to pass the saying that is written : Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now, the sting of death is sin, and the power of sin is the law; but thanks be to God, who hath given us the victory through our Lord Jesus Christ.

GOSP. St. John v. 25-29.—Amen, amen I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live; for as the Father hath life in himself, so he hath given to the Son also to have life in himself, and he hath given him authority to execute judgment, because he is the Son of man. Wonder not at this; for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God;

and they that have done good shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

IMMACULATE CONCEPTION.

EPIST. Prov. viii. 22-35.—The Lord possessed me in the beginning of his ways, before he made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived, neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established; before the hills I was brought forth; he had not yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens, I was present; when with a certain law and compass he enclosed the depths; when he established the sky above, and poised the fountains of the waters; when he

compassed the sea with its bounds, and set a law to the waters, that they should not pass their limits; when he balanced the foundations of the earth, I was with him forming all things; and was delighted every day, playing before him at all times; playing in the world, and my delights were to be with the children of men. Now, therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the post of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

GOSP. Matt. i. 1-16.—The book of the generation of Jesus Christ, the son of David, the son of Abraham: Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot

Aram. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king. And David the king begot Solomon of her that had been the wife of Urias. And Solomon begot Roboam. And Roboam begot Abias. And Abias begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. And Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim.

And Achim begot Eliud. And Eliaa begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

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